Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.,
and Lewiston, N.Y. — see page 2.

Calvinist Contact

37th year of
publication,
no. 1835
April 30, 1982

PER/Bx/9401/.C36
Rev.J.W.VanWeelden Jan
2 Mountview Ave.
Grimsby, Ont.
L3M 1V5

The church as storyteller

by Wally van de Kleut
C.C. staff

Dr. Gail Ramshaw Schmidt, President of the Liturgical Conference and Professor of Humanities at the Manhatten School of Music in New York City, recently came to Edmonton, Alberta as part of the Lutheran Campus Ministry 25th Anniversary Lecture Series.

In the course of a somewhat rambling address Dr. Schmidt spoke on the topic, "The Church as Storyteller: The language of the liturgy."

Using as a background to her comments a film produced by The Genesis Project about the Biblical story of Abraham and Isaac, Schmidt explored the manner in which Christians employ and interpret Biblical stories and events. Schmidt noted that one can view the story of Abraham and Isaac either narratively or symbolically.

"By 'narratively' I mean that process by which we chronologically recite the details of a story in terms of the characters, plot and motivations," said Schmit. "On the other hand, when one approaches a story symbolically one is looking for the meaning underneath the narrative, the images [illegible] as a result of the narrative, and the ideas or mental pictures (symbols) that embody or summarize the import of the story."

[illegible] Isaac story is known. What is more easily overlooked, suggests Schmidt, are the symbols that arise out of the story. These are the elements of God using His children as He sees fit, of God's covenant promises, of Isaac carrying the sacrificial wood for the offering like Christ carried the cross — of the beloved one offered as a sacrifice, of Abraham as a little man who nevertheless is our religious father, and finally, the mental picture received from the narrative as a whole; namely, "that it is a simple and straight forward story of insignificant people in themselves, and that this is essentially our story as well."

Schmidt pointed out that "we need to tell the Bible as narrative so that we know the history of faith — Christianity sees itself as historical religion, and Christians view themselves as part of Abraham's lineage."

In this regard Schmidt observed that "there is perhaps a crisis in the Church at the present time because people generally no longer know the Biblical narratives."

However, given the assumption that the narratives of the Bible are known, Schmidt strongly emphasized that "we need to tell the Bible as symbols so we can ask the question, 'How does the Word of God apply to me?'"

Like Cain

To illustrate the gist of her address, Schmidt gave a number of examples. In reference to Cain, the murderer of Abel, we might narratively ask, "Who did Cain marry?" On the symbolic level, Schmidt suggested that, firstly, we recognize that we all have the mark of Cain, and secondly, we ask ourselves what our own mark of Cain is.

Another example involves the Church's celebration of Easter. "As a child I experienced Easter as a narrative event (i.e., what happened when), but Easter from a faith standpoint is really all about the images of the tomb, water, candle and so on, which symbolize a Christian's baptism in Christ."

During Advent the historical chronology of events is often downplayed by the Church as it retells the stories of Mary's pregnancy, John the Baptist, the Judgment, and Christ seated on the donkey on Palm Sunday. "This is done," said Schmidt, "because the Advent images are selected to help us make God's salvation plan come alive for us in a diversely symbolic manner."

A further example is the naming of Jesus as the 'Holy One.' "The demoniac is the only one in the New Testament to call Jesus, the Holy One. Hence, when we call Jesus by that name we join the demoniac": symbolically we grow thereby to recognize the demonic in ourselves.

Dr. Gail Ramshaw Schmidt

Pointing to the singing of the Psalms in the Church, Schmidt indicated that much of the Psalmic language is foreign to our experience. "As such we need to ask what meaning the Psalms have for us, and how do Christians pray the Psalms and use that language, though often violent, is more importantly, the expression of another time and culture."

Schmidt did not imply that we should not use the Psalms in our worship; rather, she conveyed we might do well to realize the symbolic meaning the Psalms have for our lives.

"Our songs are embedded with a host of images which we need to become aware of. The language we use, and the images that language invokes, needs to be explored and understood to nurture the spiritual health of the Church," emphasized Schmidt.

Dr. Schmidt's examination of the role narrative and symbols have in the Church's liturgy raises a number of worthwhile questions: Are we and our children as firmly grounded in the Biblical narratives as we ought to be? How do we best teach young people the Word of God so that their faith may live and grow?

Do we sometimes simply relate the narrative, tending to forget the symbolic or meaning import because the deeper level is more difficult to teach? Do we in our liturgies give enough room for symbols and images to be creatively expressed?

A non-liturgical question: When reading the Bible around the supper table at home, do we discuss the reading narratively or symbolically? As adults and children, do we help each other grow in faith as a result of our Bible readings?

Throughout her address and the discussion afterwards Schmidt did not posit any sweeping criticisms of the Church. Rather, she communicated the importance of both narratively and symbolically interacting with the Word of God.

In summary, referring to the Church's liturgical use and interpretation of the Biblical stories, Schmidt emphasized that "we need to teach the narratives so that we can teach the symbols, so that in turn our faith can come alive."

Canadian council of Churches meets in Saskatoon

More than 200 church representatives will be present for the Sixth Triennial Assembly of the Canadian Council of Churches, being held May 2-6, 1982 at Saskatoon. This will be the largest number participating in an Assembly since the reorganization twenty years ago.

The focus of the meetings will be the theme, "The Earth is the Lord's", which will be emphasized in the opening service of worship on Sunday evening, May 2, and amplified in the daily services of worship and Bible study. Arising out of a concern to fulfill the responsibilities given to humankind by God for the care of His world, the Assembly will take action on a major resolution on disarmament.

At the Saskatoon sessions Mrs. Heather Johnston of the Presbyterian Church in Canada will complete her three year term as president. She is the first layperson to hold that office. The Assembly will review the activities of the Council over the past triennium, and determine directions for the future.

The 1983 Assembly of the World Council of Churches meeting in Vancouver will be a major agenda item. Two WCC staff members from Geneva, Ms. Marie Assaad and Rev. John Bluck, will be present to address the meeting and share in the discussions. Ms. Assaad is deputy general secretary and moderator of the Education and Renewal Unit of the WCC. Mr. Bluck is director of the communications department.

The Council of Christian Reformed Churches in Canada will send two observers to the meeting and they will report back to the Interchurch Relations Committee.

The triennial assembly of the Canadian Council is being held at the University of Saskatchewan in Saskatoon. The Triennial Task Force of the Saskatoon Council of Churches is headed by Dr. Charles Johnston, Principal, St. Andrew's College.

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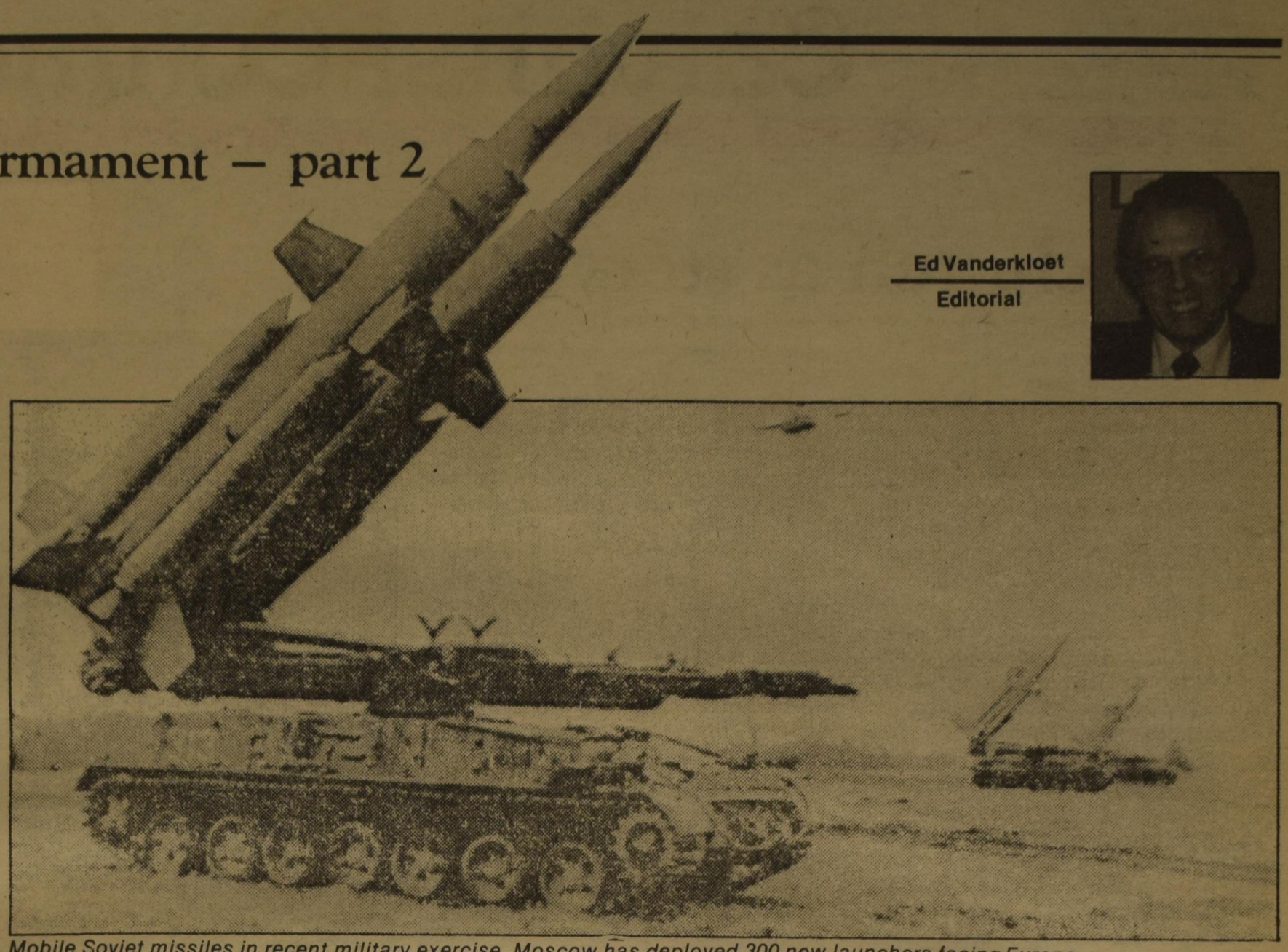
Armament or disarmament — part 2

Ed Vanderkloet
Editorial



Mobile Soviet missiles in recent military exercise. Moscow has deployed 300 new launchers facing Europe.

It is impossible to deal extensively in two guest editorials with such a vast problem as nuclear armament. There are so many facets to the issue, each warranting close scrutiny, that treatment in detail is out of the question here. Readers who wish to pursue the subject in the light of biblical revelation would greatly benefit from the book *Gewapende Vrede* (Armed Peace) by Dr. J. Douma. It is a paperback that deserves an excellent translation.

I will restrict myself to two often debated points: Does the New Testament require us to disarm ourselves?, and is it true that unilateral disarmament reduces or eliminates the risk of nuclear conflict?

The Bible is crystal clear in its condemnation of revenge. Lamech's glorification of retaliation (see Genesis 4:23-24) has been imitated by an apostate mankind to such a horrifying degree that it defies description. Over against revenge and reprisal, God, the Lord and Giver of life, gives his law of love and mercy. It is this love command that Jesus came to preach and to fulfill.

But to enable the practice of love and mercy in a world corrupted by evil, God appointed governments to maintain an order and environment of justice and right. Man may not seek revenge, but the government *must* avenge. In Romans 13 Paul calls the government "...God's servant, an agent of wrath to bring punishment on the wrongdoer." The sword in Romans 13 is the instrument of punishing justice in the hands of God's agent.

Applying this divine mandate only to criminals within but not to invaders from abroad requires an interpretation that may suit pacifists but satisfies no serious Bible believer. Does all of a nation's geographic territory fall under governmental control except the border areas?

The same Paul who in Romans 13 tells evildoers to be *afraid* for the avenging sword of the authorities, tells us in the verses immediately preceding and following this warning not to repay evil for evil but to love our fellow men and to overcome evil with good. Paul is not contradicting himself; he tells us in unambiguous language the difference between personal disposition and governmental task.

To argue, as some Christians do, that we must disband our defence systems since even under a tyrannical, communist rule, we can still serve God, has a pious ring to it but betrays a serious misreading of God's message for societal life.

War is a grim and grisly business, and for nuclear war those adjectives are understatements. We must leave no stone unturned in our search for ways and means to prevent its outbreak. Strategic Arms Limitation Talks (SALT), Non-Proliferation Treaties and Helsinki Accords are small, yet important stages in the efforts to tame the nuclear monster.

But for the time being, the major preventative of nuclear war is the balance of power. Any disturbance of that balance greatly increases the danger of conflict and conflagration. It is true that this statement is a reflection of our sad state of affairs, for it illustrates the horrible dilemma in which mankind finds itself. But the fear of the avenger has thus far kept a check on the Soviets' clearly stated and oft-repeated goal of world domination.

Any substantial one-sided arms reduction on the part of the West would be a sore temptation for the rulers of the Kremlin to gamble the ultimate. To be sure, thermo-nuclear weapons are of such magnitude in their effects that they are useless in the solving of international disputes. Significantly, they have never been used again since August 1945. Their usefulness does not lie in their use but in the fact that they can be used.

The power of deterrence is very real; to deny this is to deny reality. Even a totally unscrupulous scoundrel as Hitler shrank back from using the terrible nerve agent Tabun one drop of which on the skin brought death in seconds. The Nazi warlord trembled before the possibility of retaliation in kind. Had he known that the Allies did not possess such weaponry, as indeed they did not, the outcome of World War II might well have been fearfully different.

Most significant is an observation in the October 31, 1981 issue of *The Economist* by Kimiko Ong: "I am a survivor of the nuclear attacks on Japan. My family was not so fortunate. My question to your readers is this: Would the United States have dropped two nuclear bombs on Nagasaki and Hiroshima if Japan could have retaliated with two similar bombs on New York and Chicago? I think we all know the answer."

Indeed, we do. Unilateral nuclear disarmament will almost certainly bring about nuclear blackmail and nuclear war, just as the withdrawal of police protection during the police strikes in Bathurst and Halifax led to crime and riots in the streets. Just as the absence of a few powerful British naval units in the South Atlantic tempted Argentina's dictatorship to grab the Falklands.

But isn't living under communist rule preferable to total destruction? Is it not better to be red than dead? In a perceptive article in Centraal Weekblad, Dr. B. Rietveld wrote last year: "When I think of what happened to the Jews in the Holocaust... then I'm not so sure which death I would choose, death in an atomic war or the death of genocide. Quite frankly, I do know. It's the former and not the latter. And then I am not thinking of my own personal death but the death of my loved ones. I am thinking of the Jews who with their families were treated as vermin.

The well-known Roman Catholic philosopher and social critic Michael Novak observed in the March 29, 1982 issue of Time Magazine that it is better to be neither dead nor red. But he adds, "As the history of our time amply demonstrates, some who chose the latter have not avoided the former."

Finally, the argument is increasingly heard that if only we used the billions of dollars now spent on arms to feed the world's hungry there would be no hunger left in the world. It is a cheap argument and quite beside the point. Why use the example of defence spending and not roadbuilding, education, recreation, our endless consumption of useful and useless things?

But especially we should remember that the matter of defence, both in terms of the police and the military, is typically and exclusively a task of the government, whereas helping the poor and needy is first and foremost the task of individuals and agencies outside of government. In other words, it is *our* task. To berate the government for spending too much on defence and not enough on the alleviation of hunger is an indictment not so much of government as of ourselves.

Is there anything specifically Christian that can be said about military preparedness? Yes, there is. We should be prepared to defend our borders, our freedoms, our national integrity together with our allies. But not by *any* means. If retaliation and deterrence means the deliberate mass killing of innocent civilians and the obliteration of entire cities (as under the current stand-off it indeed does) we are called to protest and resist.

Even though strategic as well as tactical warfare almost inevitably will exact a heavy toll of civilians, we must repudiate the *intentional* destruction of population centres. Modern, highly sophisticated weapons make pinpoint attacks on industrial and military targets a distinct possibility. The Western alliance could make a major contribution towards reducing the threat of global annihilation by renouncing its self-proclaimed right to retaliate with terror bombing.

As long as the Western world is a society in which the most basic Christian concepts of justice and liberty, right and wrong are still recognized and upheld, it must be prepared to defend itself against the threats of a political order in which these concepts no longer function. To deny that responsibility is irresponsible. To acknowledge that responsibility is an act of Biblical obedience.

Mr. Vanderkloet is editor-in-chief of ***The Guide,*** *official publication of the Christian Labour Association of Canada*

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Memberships
Calvinist Contact is a member of the Canadian Church Press, the Evangelical Press Association and the Ontario Ethnic Press Association.

Advertising
Display advertising deadline is Wednesday noon of the preceeding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Subscriptions
$20.00 for one year and $36.00 for two years. Overseas by Airmail $55.00. Surface mail $28.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON
Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3
U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092

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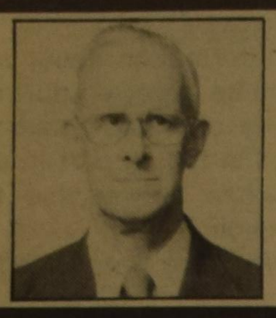
Letters



Lambertus Mulder

Pastoral Letters

The instituted church and social/political issues

Having probed at previous meetings of the Council of Christian Reformed Churches and in subsequent articles the outer perimeters of this matter, it would seem the time has come for a greater in-depth presentation.

In order to come to grips with the problem at hand, it would seem to me a matter of some urgency to return to the Scriptural foundations of the church and her place in society. I firmly believe that the discussions can only be fruitful if approached from that angle.

To be sure, there are pressures upon us from the side of liberation theologies, from the side of constitutional and human rights and from the side of those who rightly insist that the church must do something positive or face the danger of becoming a left-over dinosaur from another era.

While all such pressures are real and demanding, we must not give in either because of their attractiveness or implied threats. The church must never become the football of the fashions of this world, because the fashion of this present world is passing away.

While we as Reformed people uphold the basic unity of the two covenants or Testaments, there is an obvious difference between the two. In his excellent book, **The Covenant,** James Michener points out the fact that the Boer settlers of South Africa relied heavily on the Old Testament for their relations with the indigenous peoples of that nation, while the English rulers operated more specifically with a New Testament focus.

The Boers almost completely identified themselves with the people of Israel in a Canaanite setting, claiming the inheritance of this promised land, while the English powers of the day looked for the equality of all men, regardless of race, colour and religion. The remnants of that approach in South Africa are there for all to see, to this day.

The Old Testament records the history of God's dealings with a nation within certain geographical boundaries, whereas God's people in the New Testament is composed of groups of believers, widely scattered throughout the world. Obviously the Old Testament must deal with broad social issues, for Israel had a national life with a theocracy. In the New Testament the over-all structures of society are not mentioned; there is a greater emphasis (though not exclusive) on spiritual life, salvation, interpersonal relations at home and at work, repentance and faith, because the Kingdom now is here.

The Old Testament presents an historical framework — Israel receives its blessings and promise of salvation in earthly terms: riches, long life, good crops. The New Testament presents an eschatological perspective, that is to say it is directed to the fulfillment of all things, the return of Christ and the ushering in of the New Heaven and New Earth in which righteousness shall dwell. To be sure, the Kingdom is here, but its glorious manifestation is not and must not be expected either. The believer must not expect salvation to come in terms of earthly blessings and remuneration. That all comes later.

I realize that the Old Testament prophet also has eschatological perspectives (Daniel) but the difference in emphasis between Old Testament and New Testament is clear.

Let me now mention in passing that during the devotional periods at the last Council meeting virtually all the Scripture reading on social references was taken from the Old Testament. Would it be mere coincidence on the part of the reader?

The New Testament emphasis that the new age is at hand and the time is short, provides us with the basic reason why the reforming of the societal structures at large is lacking. This is the reason why the apostle does not concentrate on the outright abolition of slavery, but on the interpersonal relationship between master and slave. Both must live the new life; apart from that let every one remain in the state wherein he was called; the time is short.

This does not mean that the church may not be interested in the abolition of slavery and help that evil out of the world; on the contrary. However, such action does not have **priority** in the Kingdom of heaven.

This brings me around to the second point I must raise. The last words of Christ before His ascension, frequently called the mission mandate of the church, is simple. He summarizes to His disciples who will soon see Him go into heaven their big task in the world: "Go into all the world and make disciples of the nations, baptizing them and teaching them..."

A disciple of Christ is an obedient, believing follower, washed in His blood and taught by the Spirit. This does not mean by any stretch of the imagination that we get people ready for heaven, or something of that nature, although that is not excluded from the mandate.

It does show, however, that the church has a task to preach, to teach and to administer the sacraments. The result will be disciples who live in an eschatological perspective (this Jesus shall so return, in like manner) but who also live in a Christian lifestyle, directed by His Spirit into a new life and thus becoming living witnesses of His manifold grace.

Undoubtedly, this marvellous phenomenon of salvation and discipling of men will leave its mark upon the world in which they live and move; it had better. These people will tackle the societal structures because of their exchatological way of new life. Moreover the Spirit will give them gifts individually as He sees fit. What more do we need, the show is on the road, so to speak.

Are there now situations in life in which the church as institute is called upon to act? And speak? Yes, when outrageous situations get in the way of the mandate of the church. The church must point out that it is counter to the gospel that rich countries grow richer and poor countries poorer. But it is not its business to prescribe a concrete program for solving this problem. It should set an example of Christian mercy.

It is never wise for the church to spell out solutions in too much detail in its official statements or from the pulpit. Most problems are so complex and multi-faceted that no church has a sufficient number of experts to propose a viable solution. Most solutions offered by other organizations are so time-bound that they are usually replaced in a matter of a few years.

It does nothing for the church's credibility to get out on a limb like that, only to have it sawn off by subsequent events.

Finally, the church is composed of Christians who are prophets, kings and priests, because they share in the annointing of Jesus Christ. Why should they have someone or some **body** to speak for them? It kills their calling.

As a church we must do what we are called upon to do: fulfill the mandate of Christ, His last will and testament before He left this world. I fully sympathize with the urgent desire to reform or revitalize the church. There is only one way to do it: in faith and obedience to her calling.

Worship service is not a ritual

Dear Sir:

After reading, "Is church a depressive ritual?" by Rev. P. Mantel, in the Calvinist Contact of April 9, 1982, I was very disturbed to say the least.

To tell you the truth, the article spoiled a good deal of my Easter Sunday, because I read this article after the morning church service, which my family and I enjoyed very much. We had a very uplifting worship service in which we were spiritually strengthened. And again we were reassured that we are privileged to serve a living Saviour.

I cannot follow any of Rev. Mantel's reasoning. I protest when he says that a great deal of our church services are spiritually dead and that the Spirit has no chance to work in us because there is not enough involvement from the congregation. What do we come to church for in the first place? To be entertained or hear the Word of God preached? Is the Holy Spirit not at work when one of our ministers brings God's Word to the congregation? If there is no joy or eagerness to hear God's Word being proclaimed, then the fault lies with the people, not with the service.

At this moment I think of the persecuted church behind the Iron Curtain where people will risk their lives in order to hear the Gospel preached.

I am not altogether against changes, if that really is to the benefit of the congregation. But we must keep things straight. The way Rev. Mantel sums up the ills in our church services is grossly overdone.

I am also puzzled with the statement in the beginning of the article, stating that Mrs. Van Bruinessen has done a great service to our church by sharing her frustrations and opinions by way of Calvinist Contact. How can anyone contribute to the church by uttering opinions, which are not even biblical?

I do not deny that there is no room for improvement in our churches, but then we must seek that in a different direction. What our churches need is more dedicated people, people with biblical knowledge, and those that fear the Lord.

Jack Vander Schaaf,
Hagersville, Ontario

Thanks for HDCH celebration

Dear Sir:

I would like to thank the H.D.C.H. Anniversary Committee for putting together such a fantastic "Homecoming Weekend". It was just great to see old friends, acquaintances and teachers again.

The biggest thrill for me was to see a hall like Hamilton Place filled with people who over the past 25 years have and are associated with and supporting H.D.C.H. What a growth!

I did feel, however, it should have been mentioned that H.D.C.H. grew so big that a new school was born in Smithville. For those of us who have children going there it was a big and important step. Thank you again for a marvelous weekend.

Ann Langbroek- Bezemer,
H.D.C.H. graduate 1965,
Grimsby, Ont.

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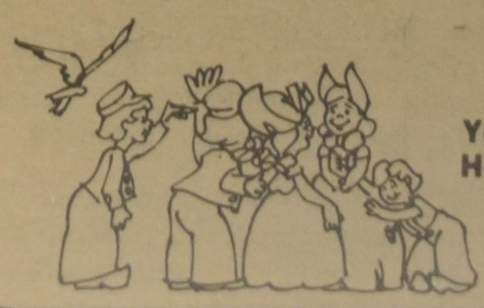

Your Welcome Back to Holland Agents.

Church Page

Carry on Grimsby C.E.T.

Every Wednesday night at 7:30 p.m. about 5 or 6 of us meet at the church to knock on doors and confront people with the gospel. We go out in groups of three and use the C.E.T. program (Congregational Evangelism Training). During the five years the C.E.T. program has been active in Grimsby, we have experienced many wonderful moments in sharing our faith with our neighbours. We had prayer partners who prayed with us and with whom we shared our experiences.

About 20 people have gone through the C.E.T. course to be trained to show others the need of a Saviour. They were encouraged to talk about their daily life and to give their own or the church's testimony.

However, the last half year we lost our first love and our enthusiasm. We could not find new homes and ended up visiting people who did not really need a visit. We were also not faithful with our prayer partners.

Last week we met together to discuss our problems and difficulties. We had a good evening in which we shared and spoke openly about our own shortcomings. We have agreed to form teams and stay together so that every week we will have the same team members and will get to know each other's strengths and shortcomings better. By keeping the same group make-up, we will also keep better track of visits made.

We felt our shortcomings in our prayer life too. Besides our prayer partners we would like the congregation as a whole to support us with their prayers. When we go out Wednesday nights in the dark, cold, wintery evenings, our teeth chattering from cold and nerves, when we feel our own smallness, we need the support of the whole congregation to know that we are not a handful of people knocking on doors but that we are carried by the prayers of you all.

Jesus promised us: "Lo, I will be with you unto the end of the world." Our faith is often so weak. We are often like Moses. We also need an Aaron behind us.

Mountainview Chr. Ref. Church,
Grimsby, ON

CRWRC involved in Poland too

Recently your deacons asked CRWRC what we were doing in Somalia, Poland and the Indo-China refugee program. We received the following letter:

"Regarding your question about whether or not CRWRC is involved with Somalia, the answer is yes. But in an indirect way. We are accepting donations for Somalia and the refugee camps there. We work through an organization called Church World Service, a very good and dependable organization. We have no staff in Somalia, but we know that the work is in good hands with the Church World Service. We cannot sponsor refugees from Somalia at present, because they are being located in different areas. This is better for the Somalians because they are used to the way of life there, and for them to come here, would be a complete traumatic experience for them. There are a few cases which have come and been accepted into Canada, but the number is very low.

"The need for sponsorship of the Indo-Chinese, Vietnamese, Laotian, and Cambodian refugees is still great. There are still hundreds of thousands of refugees in the camps. The media have declined to print anything in the papers, because the interest seems to have ebbed. Many of our Christian Reformed groups are still sponsoring, many of them being involved now with family reunification of those still left in the camps. The wait is much longer now if a group decides to sponsor another group. There is no-longer full-time staff from Immigration in the camps looking at the fields. They go in every few days or once a week. No more special flights are being arranged for the refugees alone. Now they must be placed on flights which have empty seats. So you can see how all of this now takes more time than when this all began a few years ago.

"Regarding the Polish situation, we are accepting donations for this group. We are working through the Dutch Gereformeerde Kerken and through World Relief, which is an international organization. For each $5,000 which is collected, we are able to send one transport truck full of clothing, food and other goods into Poland. The Polish government at present will allow anywhere up to 20 trucks in at one time. So that means that we can send in 20 trucks each day! The Protestant churches in Warsaw are looking after the distribution of these goods to ensure that all goes smoothly."

First Chr. Ref. Church,
Lacombe, AB

Orillia choir requests members

Our church choir resumed its practices in the new year. During the year, 1981 it grew but not as much as we would like to have seen. We know that there are many members in our congregation with good voices, who could have joined our choir but so far did not do it for one reason or another.

The choir is not an organization of a few individuals but it is a part of the congregation. Its aim is to enrich the life of the congregation.

The choir plans to sing in the church services especially during the services on Easter Sunday and Ascension Day. A concert of the combined choirs that took part in the Reformation Service in Barrie in November is planned for Saturday, April 24, 1982 in the Chr. Ref. Church in Holland Marsh. The choirs from churches in Barrie Holland Marsh, Springdale, Newmarket and Orillia will each sing three numbers and the combined choirs will sing five numbers.

More information about all of this can be expected during the spring of 1982. Anyone interested in taking part in all the activities is welcome to join our choir.

First Chr. Ref. Church,
Orillia, ON

Grimsby considering second congregation

At a recent consistory meeting a plan was presented by a committee of the Grimsby area to attempt to organize a new congregation in that area. Consistory decided to give that committee the freedom to seek sufficient signatures to establish a new congregation.

Some conditions were made. The area to be canvassed not to exceed Orchard Parkway to the east and Kelson Avenue to the west. They should make up a tentative budget as to be able to inform the members involved of financial consequences. Only members of Mountainview be canvassed. The Fruitland church be informed of these plans. Canvassing is not to commence before March 15th.

Mountainview Chr. Ref. Church,
Grimsby, ON

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Pastoral Pondering

Is it time for the Chr. Ref. Church to resort to Article 7?

Last Wednesday I attended a meeting of Classis Hamilton as I had been asked to be there as synodical deputee. The reason for my presence, as well as two other deputees, was the request from someone in Classis Hamilton to be allowed to enter the ministry by way of Article 7 of the Church Order (the old article 8), which allows individuals with particular gifts to enter the ministry. Such a decision needs the approval of the synodical deputees.

What particularly struck me at the meeting was the discussion of the question of need. Article 7 of the Church Order does not only speak of candidates who are exceptionally gifted, but it adds as a qualifying note: "especially when the need is urgent." The question is how one determines whether there is an urgent need in our denomination for individuals to enter the ministry.

There were members at Classis who came up with a host of statistics, that our church has some 80 plus vacancies and that there are only a small number of students presently at seminary. Others commented on the fact that appeals appear in *The Banner* and *Calvinist Contact* from churches who apparently have a difficult time finding a minister.

How urgent is the need? In Canada alone there are some 25 vacancies. Now, to be sure, for some churches a period of vacancy can be a healthy thing. It tends to bring to the surface the hidden talents present within a congregation. For others, even a short vacancy can put a lot of strain on a congregation and its consistory! I could see a bit of that when we visited Brandon last October. The elders there told me that they very seldom had a minister preaching for them during this past summer. Brandon is isolated and far from the centre of activities. I see that this church has called a number of men already, all of them whom have declined. I can understand that the need is pressing there, whereas other churches will not sense the need in quite the same way.

Classis Hamilton, after some discussion, judged that there was a need within our denomination. But, as I remember, the vote was not unanimous, which indicates that not every delegate was equally convinced of such need.

Rev. J. Kerssies.
Redeemer Chr.Ref.Church
Sarnia, ON

FROM COAST TO COAST

ALBERTA

Brooks-CKBR. . . . . 9:00 a.m. 1340
Edmonton-CHQT. . . 7:30 a.m. 1110
Edson-CJYR. . . . . 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m. 1230
Peace River-CKYL. . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR. . 11:30 a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK . . . . 8:30 a.m. 1230
Langley-CJJC. . . . . 10:00 p.m. 800
Osoyoos-CKOO. . . . . 8:30 a.m. 1490
Penticton-CKOK. . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). . . . . 9:30 a.m. 1240
Smithers-CFBV. . . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. . . . . 8:30 a.m. 590
Vancouver-CJVB. . . . 9:00 a.m. 1470
Vernon-CJIB. . . . . 9:30 p.m 940

MANITOBA

Altona-CFAM. . . . . 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

ONTARIO

Brantford-CKPC. . . 10:00 p.m. 1380
Ft. Frances-CFOB. 10:30 a.m. 800
Hamilton-CHAM. . . . 7:30 a.m. 1280
Guelph-CJOY. . . . . 9:30 p.m. 1460
Kapuskasing-CKAP. 9:00 a.m. 580
Kingston-CFMK. . . 10:00 a.m. 96.3
Newmarket-CKAN. . 9:30 a.m. 1480
Ottawa-CFGO. . . . . 8:30 a.m. 1440
Owen Sound-CFOS. 1:30 560
Pembroke-CHOV
(Sat). . . . . 7:00 p.m. 1350
St. Catharines-CJQR. 10:30 a.m 97.7MC
Sarnia-CHOK. . . . . 6:45 a.m. 1070
Stratford-CJCS. . . . . 8:30 a.m. 1240
Wingham-CKNX. . . 10:30 a.m. 920
Woodstock-CKDK. . a.m. 1340

NOVA SCOTIA

Digby-CKDY. . . . . 5:00 p.m. 1420
Kentville-CKEN. . . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB. . . . . 8:00 a.m. 1270
Windsor-CFAB. . . . . 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB. 10:30 a.m. 550
Newcastle-CFAN. . . 9:00 a.m. 790
Saint John-CHSJ. . . 9:00 a.m. 1150

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ONTARIO

CFML-Cornwall. . . . . 9:30 a.m. 1170
CFCL-Timmins. . . . . 9:30 a.m. 620

QUEBEC

CHRS-Montreal. . . . . 8:00 a.m. 1090
CKLM-Montreal. . . . . 9:15 a.m. 1570
CKCV-Quebec City. . 7:15 a.m. 1280
CHLN-Three Rivers. 7:45 a.m. 550

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Church

Gereformeerde Kerk synod in brief

Compulsory profession of faith at age 19?

LUNTEREN, NETHERLANDS — Participation in Lord's Supper by children has been allowed in the Gereformeerde Kerken in Nederland since 1978. All that remained was the proper revision within the Church Order.

But a proposal before the current synod of the GKN that children between the ages of 7 and 19 be permitted to the Lord's Supper without making public profession of faith ran into opposition from synod delegates because of a stated requirement that, at age 19, young people *must* make public profession of faith or be barred from the Lord's Supper.

Many delegates considered it wrong to confront young people suddenly with such a test of their faith. One delegate, Dr. H.J. Kouwenhoven, stated that in principle, baptism already gives access to the Lord's Supper. After a long and emotional discussion the matter was left undecided.

Half of the youth may leave church

LUNTEREN, NETHERLANDS — In an open discussion at the synod of the Gereformeerde Kerken in Nederland on the spiritual life of their young people, Dr. G.P. Hartvelt observed that in the coming years one half of the youth may leave the GKN.

Since the 1960's, outside forces such as the charismatic movement have attracted thousands of young people.

Dr. Hartvelt did not dare say what would happen to those who leave or where they would go.

Report on war is marxist, say professors

LUNTEREN, NETHERLANDS — The report on war submitted to the general synod of the Gereformeerde Kerken in Nederland is long. Unlike most reports on the subject, it not only deals with the weapons situation in the world, but also tries to analyse social conditions which have created such a situation.

The thrust of the report is that behind the arms race lies the crying injustice in the world, the rich countries exploiting the poor countries.

One of the greatest enemies, says the report, is capitalism. The report asked synod to condemn war as a means by which countries solve their disputes. You must first have justice and peace and then you will have a safe world, says the report.

Three of the most vocal critics of the report were Professors I.A. Diepenhorst and H.M. Kuitert of the Free University in Amsterdam, and Professor G.T. Rothuizen of the Theological Seminary in Kampen. Diepenhorst, one of the deputies asked to study the problem of war, totally disagreed with the report.

He stated that the report had a marxistic analysis of the problems in society and of capitalism while remaining silent about the true nature of communism.

Kuitert, traditionally a strong opponent of marxism, called the report "a missed opportunity". In his judgment, the report alienates a certain segment of the Reformed Churches by its favourable attitude of the Soviet Union and other communist countries.

The report on war states that capitalism is the major cause of the arms race. Kuitert termed that statement "simplistic and highly exaggerated".

Rothuizen was more favourably impressed with the report: "It does fill a hole." Yet he, too, was critical of its onesidedness. It wants to stand on the side of the victims, but the dissident from behind the Iron Curtain is missing.

Synod did not adopt the report but referred it back to the committee for rewriting and resubmission in the fall.

Seniors, beware of purse-snatchers

by Willemina Nouta

The afternoon of March 27, 1982 was clear and sunny. "A fine day to do some shopping," I thought. Off I went. Carrying a shopping bag, I leisurely strolled towards a shopping centre.

The gurgling sound of melting snow, rushing towards the drains, assured me that Spring was coming. Enjoying the quietness around me, dreaming about the promise of budding plants, was giving me a strong sense of serenity. However, this feeling would not last. It was to be cruelly shattered the next moment.

I noticed a young man walking towards me. Looking him straight in the eye, the thought crossed my mind, "Oh, I don't have to be afraid of you!" He looked so trustworthy. The next moment he grabbed my bag and ran. I stood speechless, stunned. Then reason took over and I ran after him. Being a senior, I was no match for him though. I then went to a nearby home to notify the police. Alas, no luck, nobody was home.

The shopping bag contained my wallet with approximately $20 and other valuables, but no keys. They were safely tucked away in my coat pocket, to my utter relief. I now hurried home to phone the police. Turning into my street, I saw the robber, walking in front of my house. Having found my identification and address he was apparently checking this out. Then I started again to run after him, shouting. Soon, I lost him, but now I had a good description. Immediately I telephoned police and within a short time two officers appeared at my door.

They listened sympathetically while I told them exactly what had happened. They asked for a description of the robber, which I was able to give. On their radio they reported the crime, alerting other police officers. After writing a report they left and started to search the neighbourhood intensely.

Next, I telephoned the stores of which I carried credit cards. I also notified Chargex in Vancouver. The cards are now void and will be replaced with different numbers.

It is much more difficult to have your Social Insurance, Alberta Health Care, Old Age identification, etc. replaced. The phones always seem busy. Some agencies require a written explanation and request; for others you need your birth certificate, marriage licence, other identification. You also have to fill out a questionnaire. Well, the wheels have been set in motion, and eventually I will receive new cards.

With my experience I might help others.

- If you carry a purse or shopping bag, have no money or valuables in it.
- Carry your identification *separate* from your money.
- Make inside pockets in coats and jackets.
- Have your keys in a safe place, in a pocket, or pinned inside your coat, when going out.
- For safety's sake, record the numbers of your cards.
- For extra home security, have a lock on your bedroom door, and an extension telephone beside your bed.

Having taken those precautions, be not afraid, knowing that the Lord is our Protector, and we may entrust ourselves into His care.

Mrs. Nouta, a retiree, lives in Edmonton, Alta.

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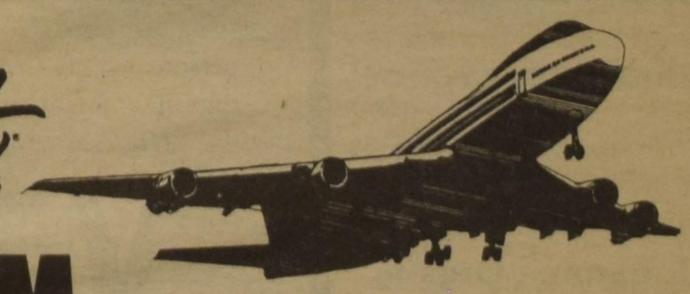

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Fri Jul 2	699	699	699	699	Jun 12
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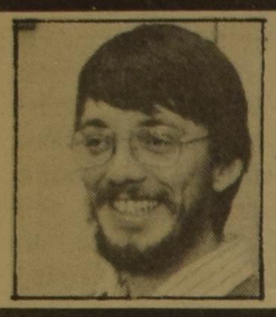
News

Kingdom work is like the elephant and the mouse



Wally van de Kleut

Edmonton

Alberta Christians from the farming communities of Neerlandia, Barrhead and Westlock recently attended an unusual and noteworthy event. On Friday, April 2, a community hostess supper was held for over 220 supporters of the CLAC, the CFF and the CJL (CPJ) in the Vega Community Hall.

Although each organization has a distinct focus, the three Christian organizations often draw their membership from the same constituency. The inspiration of a common community supper, therefore, served to reinforce the theme of the evening: that supporters of Christian social and political organizations are all "working for the Kingdom."

The Christian Labour Association of Canada (CLAC) works in the area of work and labour relations, the Christian Farmer's Federation (CFF) exists to serve the Lord in agriculture and in the shaping of agriculture policy, and the Committee for Justice and Liberty (which recently also took on the name, Citizens for Public Justice) seeks to bring the Light of God's Word to matters of public and political concern.

The welcoming residents of Neerlandia and area hosted an interesting and convivial (gezellig) evening. Good food, music and songs by the 'Eastern Trio' and the 'Northern Lights', a musical game, plenty of jokes, and hearty singing all contributed to the cheerful fellowship.

Toward the latter part of the evening Rev. Robert DeMoor, pastor of Third Christian Reformed Church in Edmonton, addressed the topic, "Ministers of the Kingdom."

"We, as the communal body of Christ, must address the social justice issues of the day. We are all ministers or servants of the Lord who must minister individually and communally," he said.

Concerning the often-raised query as to what role the institutional church should have regarding social justice issues, DeMoor expressed his feeling that this question needed more time, thought and prayer before any firm decisions are made. However, he reminded his listeners that "we are a body of Christ which is much larger than the institutional church" and that the Bible calls Christians to be socially and politically active.

Bearing fruit

After summarizing the basic objectives of CLAC, CFF and CJL (CPJ), DeMoor examined two prevalent attitudes on the part of Christians toward such organizations: idealism and realism.

The idealist, when presented with the aims of a Christian organization, is overjoyed, gung-ho, and full of the vision of God's Kingdom. "Unfortunately, the idealist expects and demands too much, and as a result ends up seeing shortcomings far too readily," said DeMoor.

"This way of thinking is often accompanied with the notion that we bring God's Kingdom to earth on our time. The idealist is impatient with the foibles of organizations and people, and fails to remember that Christ unfolds His Kingdom in His own good time," emphasized DeMoor.

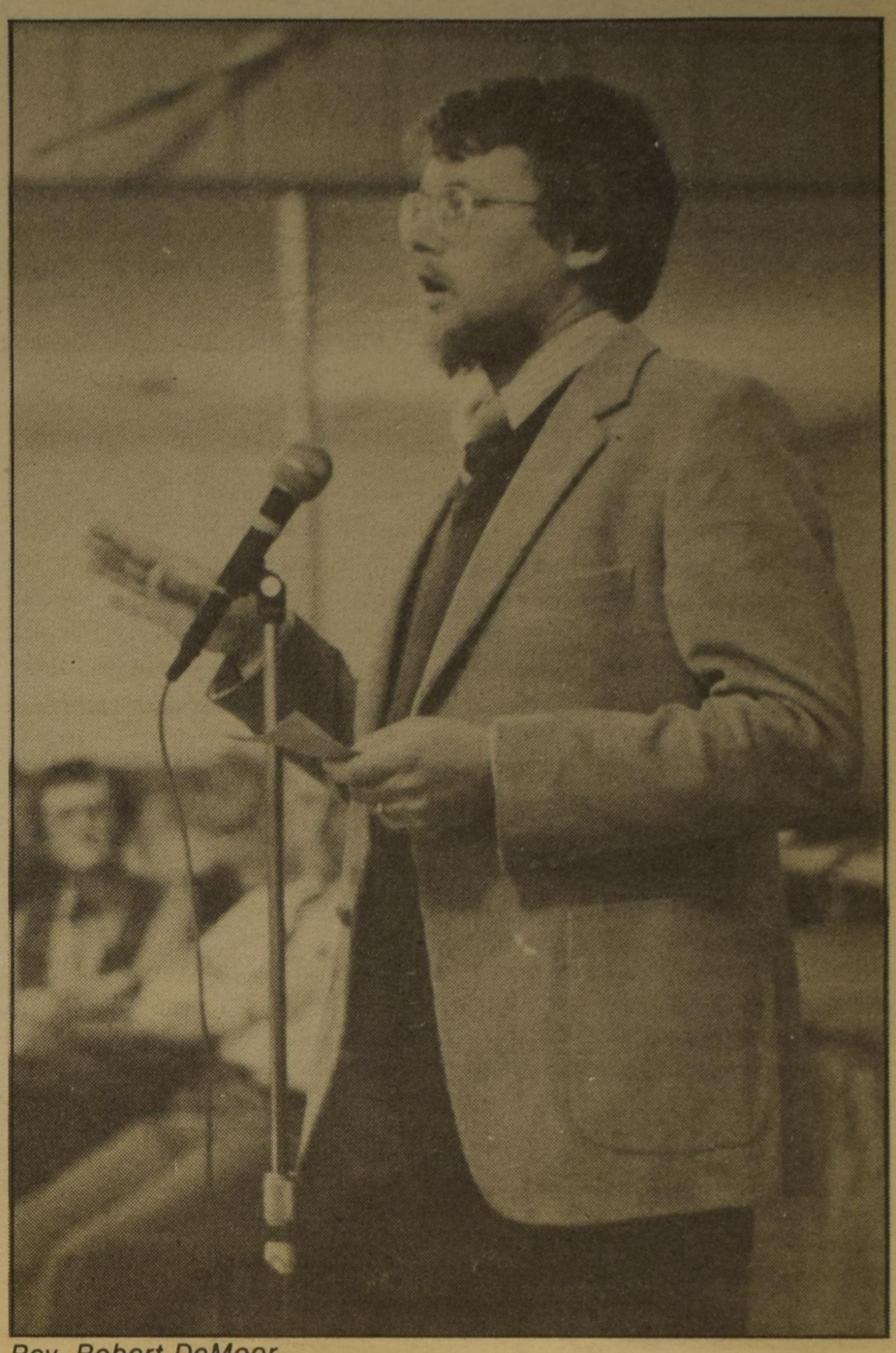
On the other hand, one also encounters the realist who is prone to "taking a good hard look at the reality of a situation, weighing the pros and cons, conducting feasibility studies, and then concluding that a Christian presence in a certain area isn't possible."

DeMoor said that both idealists and realists often lapse into despair, and hence fail to be ministers of the Kingdom. He stressed that "servants of our Lord need to go the way of faith" as demonstrated in the parable of the Sower and the Seed.

"We learn from this parable that the way of God when brought forward always bears fruit; the fruit is always there even though you may not always see it. We must keep on bringing the Kingdom as an act of faith, because someday it will be there," concluded DeMoor.

The way of faith, said DeMoor, is like the little bird, who on its back waiting for the sky to fall, is intent on holding the sky up with its spindly legs: the point is, "one does what one can."

DeMoor, a witty and engaging speaker, drew his comments to a close with the following analogy: "Our story (that of a Christian working for the Kingdom) is like the joke about an elephant and a mouse who were friends. One day they came upon a hanging bridge, and as they moved across it, the bridge rocked from the weight of the elephant. Jostled about and immensely impressed, the mouse peeped up to the elephant: '*We* sure are moving this bridge, aren't we!'"



Rev. Robert DeMoor

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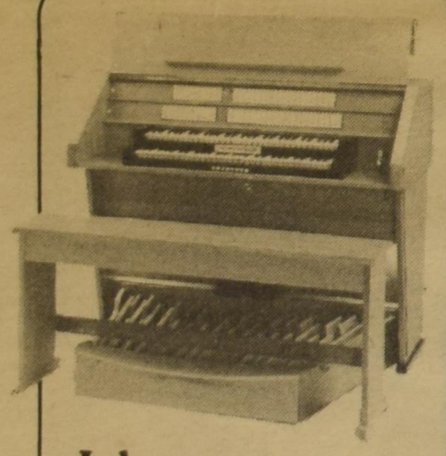

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Conference on liturgy and music planned for July

Toronto will host the first of a series of regional conferences on liturgy and music which will be held throughout the Christian Reformed denomination.

The conference will be held July 6-8 on the campus of Ontario Bible College in Toronto. Co-sponsors are Calvin Theological Seminary, Redeemer College and the Institute for Christian Studies.

The program has been set to call attention to basic liturgical principles in the worship of the Christian Reformed Church and to give practical suggestions to ministers, musicians, church educators and others who give leadership in the church.

Giving keynote addresses are Bert Polman, Chairman of the Music Department at Ontario Bible College and member of the Psalter Hymnal Revision Committee for the CRC; Morris Greidanus, pastor of First CRC in London, Ontario; Emily Brink, Professor of Music Theory at the University of Illinois; and Harry Fernhout, a graduate student in the philosophy of education at the University of Toronto.

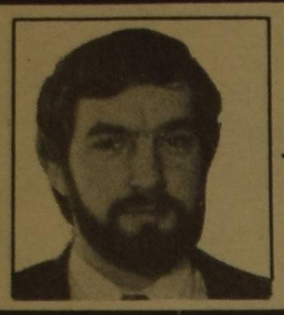
Workshops will make up a major part of the program. Some of the topics to be covered are Lord's Supper liturgy, choral music, liturgy committees, prayer, children's music, baptism services, accompaniment, and congregational education in liturgy. In the event that there will be a large registration for the conference, workshops will be added or repeated to maintain a concentrated learning atmosphere.

All the evening sessions of the conference will be open to the public at no charge. The last event of the program is a public songfest, "Psalms, Hymns and Spiritual Songs", to be held in Grace CRC, Scarborough.

Exhibits of choral and organ music will be on display throughout the conference. Continuing education credit is available to those participating who are graduates of Calvin Theological Seminary. Information on lodging and meals is available from the registrar. Those interested in attending must register by June 7 with COLAM, Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada M5T 1R4. Registration for one person for the three-day event is $40.

Education

Chalk Marks



Harry A. de Vries

Education

"The Link," the semi-annual publication of the Society of Christian Schools in B.C. (SCS-BC), notes that there are some 3,425 students enrolled in member schools this year — an increase of 6 per cent over last year — with more than 200 full-time equivalent teachers. It also relates the growth of existing schools. Duncan Christian School added a grade 9; Prince George, grade 10; Vancouver, grade 12; and Langley and Terrace, a kindergarten.

Two other schools are planning to add kindergarten this fall. Langley had hoped to move out of the South Langley Mennonite Church into a new building that is ready for them. But the big move will have to wait until May at least, due to late sewer installations.

Richmond Christian School has experienced some misfortune in finding suitable accommodations to replace its presently cramped quarters. Land use approval on a property it had selected was turned down. Some B.C. schools, according to "The Link," are feeling the effects of the economic slump and will have financially difficult times in the foreseeable future. School supporters are requested to remember them in their prayers.

SCS-BC Curriculum

School curriculum is a matter of constant concern and development in B.C. Christian schools. At Fraser Valley Christian High School, teacher John Koning is conducting a special unit for students who do not perform well in the regular academic setting. Conrad Van Der Kamp is teaching a new, special preparation program to grade 11 and 12 students at Vancouver Secondary. The work-study program combines an integrated academic program with work experience and vocational training in post-secondary educational institutions. And Ray Sutton of Victoria has drawn up a "Lifeskills" course in the practical arts for the grade 8 level. The course is being considered by a number of B.C. schools.

Books/Les Livres

Another B.C. publication, the "SC$ Newsletter," recommends three items of bilingual literature that may be of interest to C.C. readers across the land. They are: *Oh Canada*, a 32-page booklet plus a game for 7- to 12-year-olds; *Explorations*, a set of material for 13- to 17-year-olds, available free from the Information Branch of the Commissioner of Official Languages, Ottawa, ON K1A 0T8, (613) 995-7717 (collect); and *Canada Today/D'Aujourd'hui*, an "excellent, colourful, bilingual little magazine," in the words of the "Newsletter," available from The Canadian Embassy, 1771 N. St., N.W., Rm. 300, Washington, DC 20036.

Choosing Your Career is a book available from the Presbyterian and Reformed Publishing House (Box 817, Phillipsburg, NJ 08865) and comes recommended for class use by Conrad Van Der Kamp of Vancouver Secondary School. Independent school supporters may be interested in *Family Choice and Schooling* edited by Michael Manley Casimir (D.C. Heath Canada, 100 Adelaide St. W., Ste. 1600, Toronto, ON M5H 1S9, $28.75). The book contains an essay on religious freedom and educational pluralism by Elmer Thiessen, vice-president of the Medicine Hat Christian School Society that plans to start a Christian school this fall.

Education Week

Many schools have made big plans for Education Week, which fell on the week of April 25 for Ontario public schools and for most of the CSI schools. Schools are requested to mail brief reports and photos of newsworthy events to *Calvinist Contact* as soon as possible after the events take place.

April is also the month of school plays and fine arts festivals. *Calvinist Contact* would like to do a feature on the various presentations that took place across the country. Schools are requested to submit pictures and suitable captions within the next few days.

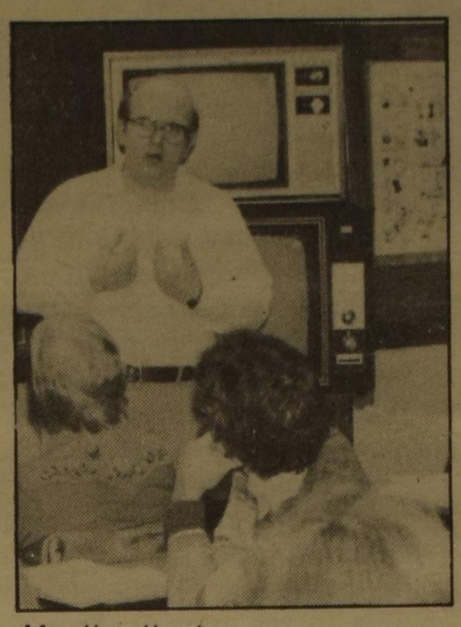
School Gems

The closing word goes to grade five students of Smithers Christian School, "Give me the onomatopoeia of an onion," wrote one student in her spelling sentences; another: "The intermission was $2.50"; and yet another, with a real sense of the past: "I get historical when I'm scared."

Sarnia Computer Day stressed new options

"Computer Day" was held at Lambton Christian High School in Sarnia, Ont. on January 29. Several microcomputers had just been purchased by the high school, one co-jointly with Sarnia Christian school. The day-long workshop was organized to outline to the staff of both schools some of the classroom applications of these machines.

Special guest, Mr. Jim Jipping from Holland Christian School in Michigan acted as leader of the workshop. Mr. Jipping, a teacher of many years' experience, graduated from Calvin College and did his post-graduate work at the University of Minnesota. After some initial discussion, teachers and guests were able to obtain some hands-on experience with the new machines. Teachers were also offered some means of evaluating computer programs presently on the market.



Mr. Jim Jipping

In the same evening, Mr. Jipping met with the boards of trustees of both Lambton Christian High School and Sarnia Christian School to explore ways of enabling the boards to maximize their use of computers.

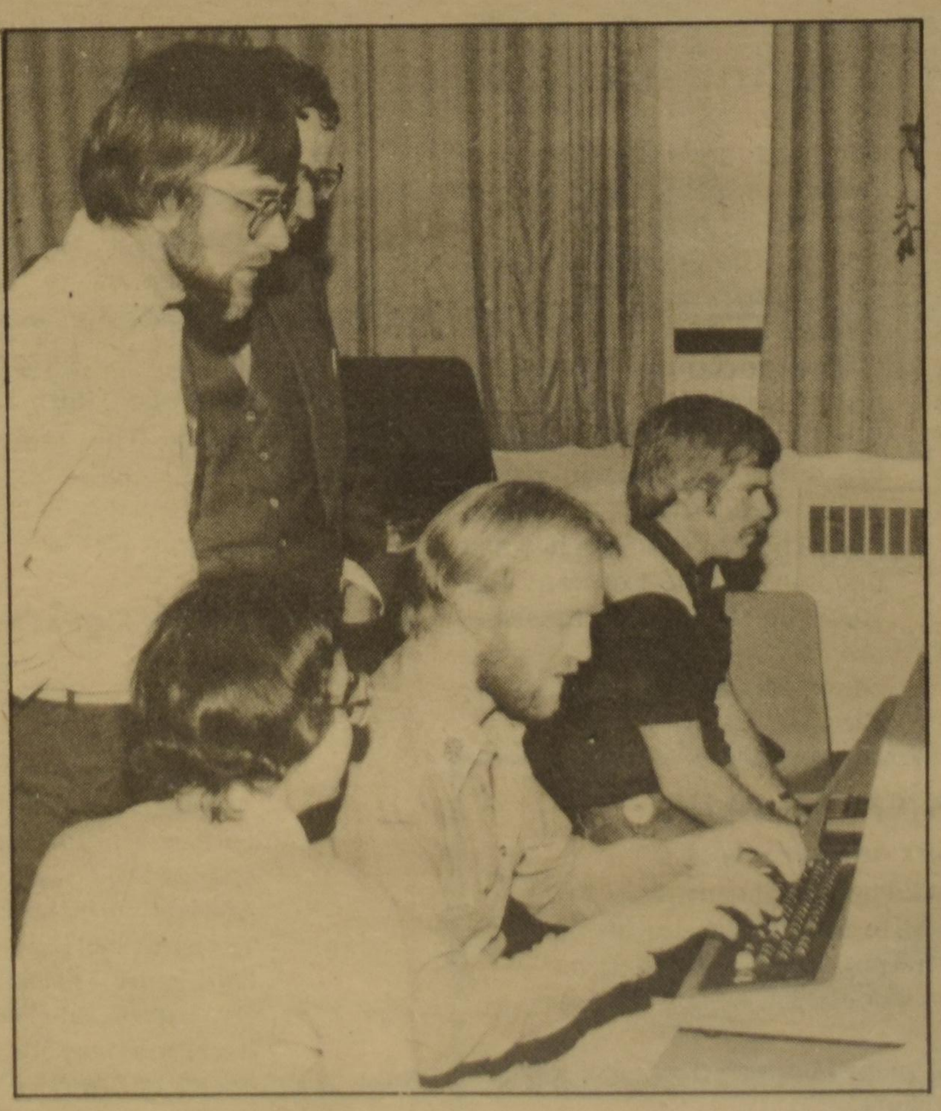
The computer program to be developed by the boards in conjunction with Mr. Jipping will be the first of its kind in the Ontario Christian school system.

New directions in education in Sarnia Christian schools

by Leon van Essen

Mr. van Essen is teacher at Lambton Christian High in Sarnia

The boards of Sarnia Christian School and Lambton Christian High school have begun a joint venture which promises to provide significant benefits in the upcoming years. With the encouragement of knowledgeable members of their societies and the aid of generous donations from friends of Christian education, the school boards have together purchased a Radio Shack TRS80 Level Three microcomputer which will not only serve the schools educationally, but will also perform administrative and record-keeping tasks for the boards.



On a monthly and yearly basis, the computer will provide up-to-date information on finances, expenditures, promotion work and other significant statistics. In addition, it will print out mailing labels, receipts, reminders and lists when directed to do so for any group the society wants to contact in the Christian community. To ensure confidentiality, the TRS80 will release information only after special code words have been typed into it, so that only a few people will have access to computer data.

This new development at the Sarnia Christian schools, probably one of the first microcomputer applications of its kind in Ontario or North American Christian schools, will significantly reduce the time and energy required to keep and obtain up-to-date financial and statistical information. It will enable the boards to be more efficient in their planning and more effective in making maximum use of the talents and abilities of their respective members. Time now consumed in tallying figures will then be available for exploring new ways of raising revenue and promoting Christian education.

The programs, or "software," for the computer, which will direct it to do the tasks outlined above, are presently being designed, produced and tested. It is hoped that they will be "de-bugged" and in place by September of 1982.

TOP: CLASSROOM EXPLORATIONS: *Bruce Douglas, LCHS geography teacher runs a programme which converts the TRS80 computer into a geiger counter.*
BOTTOM: CHECKING OUT THE HARDWARE: *(l to r standing) Leo Smit, principal of Sarnia Chr. School; Harmen Vander Meulen, principal of Lambton Chr. High; (seated l to r) Mary Bergman, LCHS Math and French teacher; John Abma at the keyboard, LCHS English and history teacher; Bruce Mitchell, LCHS Physical Education teacher.*

Education

West Edmonton Christian School: "We've a story to tell"

Wally van de Kleut
Edmonton

Under the theme, "God's Faithfulness from Generation to Generation," West Edmonton Christian School is celebrating its 25th anniversary this year. Special events have been planned for this elementary/junior high school on May 28 and 29. The anniversary celebration has four emphases: the students, the alumni, the supporting community, and the school's history.

All day Friday, May 28, the students of West Edmonton will engage in field day activities at nearby Coronation Park. Students will be able to swim for free at the Coronation Pool, and lunch and refreshments will be partly provided by the Home and School Association.

A special event for the alumni of West Edmonton will take place on the evening of May 28. All student graduates are invited, as well as all former staff. Over the years, West Edmonton has been served by the work of seven principals and more than 100 teachers.

A roll call of the years, speeches by former principals, humourous skits, and later, an informal social comprise the alumni evening agenda. The alumni will see their old school spruced up, and will have the time to reflect and reminisce in some of the classrooms with fellow alumni.

On Saturday the supporting school community will have the opportunity to celebrate. Modeled after the old church picnics, West Edmonton will host a community picnic on the school grounds highlighted by an official anniversary ceremony, games and entertainment for all ages, and a family group pot luck supper. The Concordia Band and the school band will both contribute to the festivities.

The anniversary theme song, quoted in part here, encapsulates the fundamental reason to celebrate: "We've a story to tell to the nations/ That shall turn their hearts to the right/A story of peace and mercy/A story of peace and light./We've a message to give to the nations/That the Lord who reigneth above/ Hath sent His Son to save us/And show us that God is love."

Photographs, trophies, school publications and other memorabilia — all evidence of 25 years of history — will be on display Friday evening and during the day on Saturday.

West Edmonton Christian School is part of a four-school system in Edmonton. The Edmonton Society for Christian Education dates back to 1945 when a small group of Christian parents, under the leadership of Rev. Paul De Koekkoek, began to form a Christian educational society.

By 1949 Calvin Central Christian School was established with an enrollment of 21 students. Today the total student body of the four Edmonton schools comes to 1,036, with 95 part and full-time teachers and support staff.

Nel VanRy, coordinator for the alumni evening activities and teacher at West Edmonton for the past 21 years, reflected on the growth of the school: "In terms of available teaching materials there has been a tremendous increase since I started. Throughout the years we have been trying to stress much more what Christian education is, and we're thankful for the help we've received from organizations such as the Curriculum Development Centre."

"These days too there is much more of an emphasis on the development of the whole child, and the teacher having a personal relationship with the student," added Mrs. VanRy.

"I think that like a child grows and matures, so too our school is developing in a similar way," reflected Rita Jager. Miss Jager, who teaches grade five, is a former student of West Edmonton, and marvels that she has the opportunity to teach the children of the students with whom she herself attended school.

"We are now in a situation where teachers are teaching the children of former fellow students. One realizes then that God has kept West Edmonton School for a good many years, and that is certainly something to be thankful for," stresses Rita.

As chairperson of the Archives and Communications Committee, Rita has been working for many months on publicizing the anniversary celebration. She is also constantly looking for historical momentoes such as old photographs or literature. A further quest has been the addresses of former staff.

Anyone who can aid in the search for information or memorabilia can reach Rita at the School, 14345 McQueen Road, Edmonton, AB T5N 3L5, (tel: 403-455-8515). With the help of the community-at-large, and with the participation of all those associated with the school, the 25th anniversary of West Edmonton Christian School promises to be a joyous celebration.

History Of West Edmonton Christian School

1957	grades 1-8	Calvin Christian West
1959	grades 1-9	
1960		Addition built, doubling size of the school
1975	grades K-9	Kindergarten added
1976		Name changed to West Edmonton Christian School
1977		St. Gregory's School added, increasing facilities available
1982		Student body: 311 students Staff: 21 teachers, including one teacher's aide and the principal

Government foot-dragging on educational tax appeal

Lyle McBurney has requested the Federal Court of Canada to order the federal government to provide specific answers to his lawyer's questions regarding the basis of the Government's defense. Several pertinent questions have been put to Revenue Canada because of its evasive Statement of Defence to McBurney's legal challenge of his income tax reassessments involving the deductibility of contributions to two Ottawa Christian schools since 1976.

Tax counsel Richard Fitzsimmons made the request on behalf of McBurney and all who have joined in his tax appeal. The Court was expected to hear and rule on the request on May 3 in Toronto.

The government has consistently refused to admit that the Ottawa Christian schools are either religious in nature or provide Christian education. The Government has also declined to admit or deny that Revenue Canada's reassessments were based on its controversial tax Information Circular 75-23.

The additional legal move became necessary because of Revenue Canada's overdue and obscure replies to two separate demands for particulars filed by Mr. Fitzsimmons in November 1981 and February 1982. The federal government's delays are frustrating McBurney's and the CJL Foundation's determination to proceed with the examination for discovery and the court case as swiftly as possible.

CJL acknowledges that this additional legal action entails extra unwanted costs.

All who wish to support this legal action for educational justice may send their gifts to: CJL Educational Justice Fund, 229 College St., Toronto, Ontario M5T 1R4. All gifts are deductible for income tax purposes.

25 YEAR ANNIVERSARY

West Edmonton Christian School

On May 28 and 29, D.V., West Edmonton Christian School will celebrate its 25th Anniversary. All former students, teachers, and principals, as well as the general public, are invited to attend this occasion.

Planned events include:

Friday, May 28:	Day-long celebrations with the present school.
Friday, May 28:	Alumni Night.
Saturday, May 29:	Afternoon Community Picnic.

For further information, please write:

The Anniversary Committee,
West Edmonton Christian School
14345 McQueen Road, Edmonton, Alberta T5N 3L5

A daughter's prayer

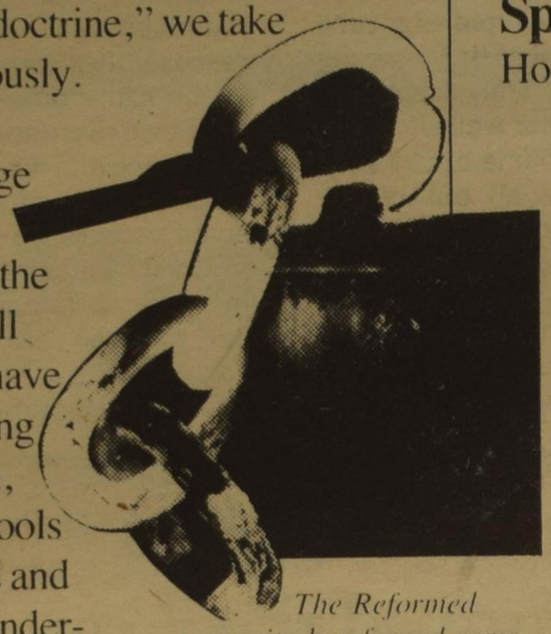
Lord, give me the strength to do
The deeds assigned to me,
Whether they be washing or ironing
And help me when I clean.
Lord, give me the understanding
Of my parents way to go,
And lead me in the path of truth
The path that I should know.
Lord, help me to incline my ear
To what my parents say,
Because as they always tell me
"You'll be happy for it someday."
Lord, help me not to follow
In the ways of the sinful world,
But, lead me in the Christian path
Of a down-right Christian girl.
Lord, help me to listen
When my parents say, "In by ten",
Because they know it is right
They have heard it again and again.
Lord, help me and my boyfriend
Not to follow the tempting way,
Because if it be your will
I will marry him someday.
Lord be with my friends, family
and neighbours
Wherever they may be,
And show them the way to follow
The most Holy God like me.
In conclusion Lord I ask
Just one final little plea,
That you will be with me at all times
And keep an eye on me.

Amen
Diana Pool,
Wyoming, Ontario.

ICS is a link

ICS is a link in the chain of Christian education

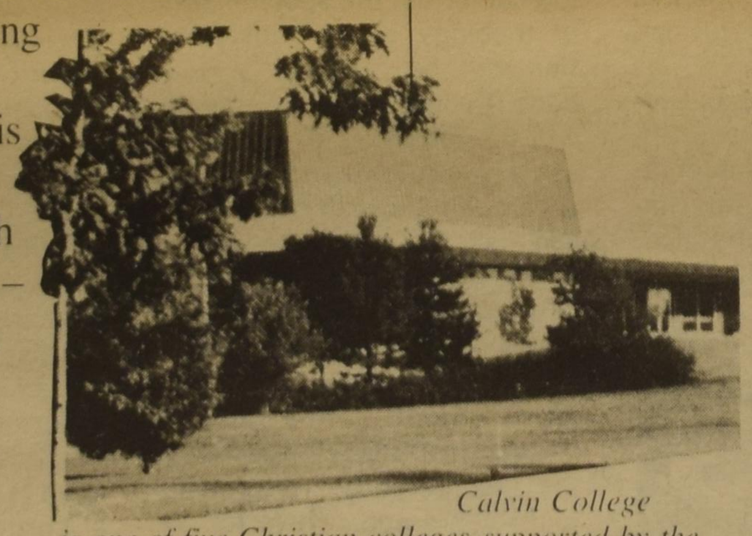
When we promise to educate our children "in the aforesaid doctrine," we take that promise seriously. Motivated by our Calvinistic heritage and a deep consciousness of the rule of Christ in all areas of life, we have established a strong educational chain, linking grade schools with high schools and colleges at both undergraduate and graduate levels.



The Reformed community has forged some strong links in the area of Christian education.

Two-way movement

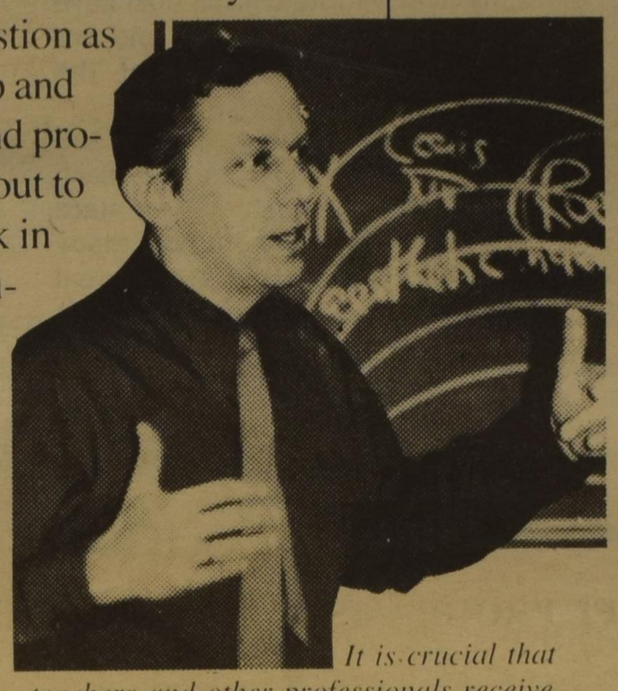
The movement through this chain goes in two directions. In the Reformed community students are moving in ever increasing numbers through this chain – from grade school, through high school to university – to become teachers, preachers, missionaries, doctors, dentists, lawyers, engineers, social workers, economists, politicians, business managers, accountants, etc. The traffic also moves the other way as graduate teachers return to the various levels in the chain to share their knowledge with those on the way up.



Calvin College is one of five Christian colleges supported by the Dutch Reformed community in North America.

Spiritual perspective

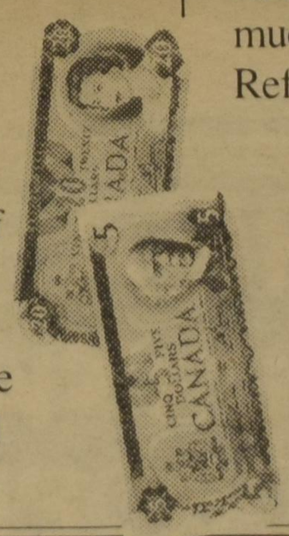
How shall the young direct their way? That is the crucial question as students move up and teachers down and professionals move out to perform their task in society. The spiritual perspective dominant in colleges and graduate schools is largely secular. Ideas about God, man and society taught at the graduate link of the chain have an immense impact on every area of life. Ideas have legs.



It is crucial that teachers and other professionals receive the benefit of Christian graduate studies from a Reformed perspective.

Thanks be to God

God has granted us the vision and the means to give our children a strongly welded chain of Christian education not only at the grade and high school levels but also at the college level.



In the U.S.A. it supports Calvin, Dordt and Trinity Christian colleges and in Canada it has given birth to The King's College in Edmonton and Redeemer College in Hamilton. We thank God for that. But the chain does not stop there. The Institute for Christian Studies, representing the fourth link, brings the Reformed perspective to bear on graduate studies. Since it teaches the teachers, it too is an indispensable link in the chain.

Our mission

We must forge ahead. The ICS link needs strengthening, it needs broadening. This link deserves your support in order that it may continue to research, write, teach and provide guidance to numerous students.

Our request

We ask that every Reformed family and single adult make a donation of $25 right now to the mission of the ICS. It's not much to ask, for this mission is part of the Reformed community.

Please consider this request prayerfully and positively.

25

The Institute for Christian Studies
An institution of the
Association for the Advancement of Christian Scolarship (AACS)
Toronto, Ontario

The Institute for Christian Studies
229 College Street,
Toronto, Ontario M5T 1R4

☐ Enclosed is my cheque for $25 or $ _____
☐ Please enter my name as a member of the AACS
☐ Please send further information
☐ Please send me a copy of the 25th Anniversary issue of *Perspective*

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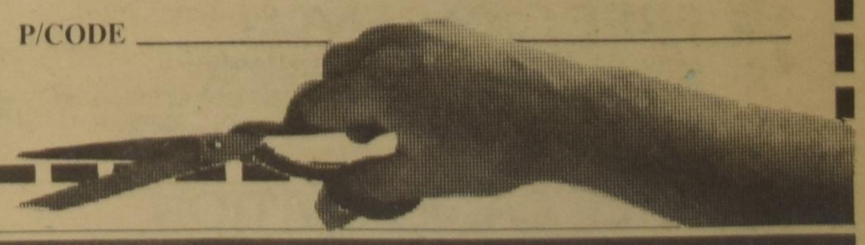

Support the mission of the AACS

Counselling

Child-centred culture

Ralph Heynen

Pastoral counselling

"Children should be seen and not heard."

The status of children has been elevated to the point where parental rights are often moved into the background and children are moved into the foreground. It is good that children are given their rights but this practice can be carried to an extreme. We have created a youth oriented world. People talk constantly about youth and people try to do what they can to remain young. They emphasize constantly that youth is the future of our world.

In the church there is often a great deal of emphasis on youth. Most congregations want a minister who can reach the children and young people. Many of the older pastors have problems in teaching Bible classes or leading young people groups. A number of churches have provided for this by having youth pastors and in this way the needs of the young can be provided for while at the same time the older members of the church also have their place within the church and are ministered to by the pastor of the church.

Parents try to plan the number and the spacing of children so that each one will be able to have his or her place in the family. I am happy to note many young fathers and mother show a real concern for the welfare of their children. They want to do what they can for them.

When you think of a family there are usually three parties; the father, the mother, and the children. Each must have his or her place in the family. Each must find fulfillment in his or her role in life. Each has rights which must be respected. Most parents find it hard to live a life of their own because they have to live for their children. There is little time for them to go out together.

I knew parents who have asked grandparents to take the youngsters for a weekend so that they could just be together because they had to work at their marriage. The opposite is also true. I recently met a couple who sued for divorce the day after the wedding of their last daughter. They seemed to have gotten along rather well when the children were still at home but as soon as the children were all out of the house they had nothing left for themselves. They had not worked at their relationship with each other because it always centred around the children and so the marriage broke up when the children were gone.

The empty nest stage is a difficult stage for many people. For many years the centre of attention has been children. Now just two people who had lived together during all these years must get to know each other again. They have to learn to live as just the two of them.

Such parents have forgotten that the childbearing and rearing period is a rather short one. During these years we need to continue to cultivate good relationships with each other and when the last child leaves home we can still feel that life has meaning and joy because we still have each other.

Parents need not become slaves to their children. They can fulfill lifes responsibility as good parents and still at the same time be concerned about their own marriage. Keep these things in balance and we will find that life has meaning even after the children leave home because we still have each other. In Christ we can find true satisfaction in life in any stage no matter whether our children are young, teenagers, young adults or whether they have all left the cozy nest of the home.

WORLD MISSION SLIDE/TAPE PROGRAMS

Christian Reformed World Missions announces two new, 35 mm. slide/tape programs available for congregation and society use.

DOING WONDROUS THINGS: relates the history and growth of the Christian Reformed Church of Nigeria. 17 minutes.

A BRIGHTER LAMP: a vivid account of mission challenge and progress in Liberia, West Africa. 15 minutes.

These two programs are very easy to use, and come with full instructions. Copies may be obtained for free use by writing or phoning:

CHRISTIAN REFORMED WORLD MISSIONS
760 Brant St., Burlington, ON L7R 3Y8
(416) 637-3434

Toronto will host Philadelphia conference on reformed theology

Knox Presbyterian Church of Toronto will host the ninth annual Philadelphia Conference on Reformed Theology, April 30 - May 2, 1982. Launched in Philadelphia in 1974, this popular weekend conference on the distinct doctrines of the Reformed faith has been held in Los Angeles, San Francisco, Chicago, Atlanta, Pittsburgh, Memphis and Philadelphia. Toronto is the first international site for the conference. Locations for the 1982 Philadelphia Conference on Reformed Theology include Chicago (March 26-28), Memphis (April 16-18), Philadelphia (April 23-25), and Toronto (April 30 - May 2.)

The theme of the three-day gathering will be Come, Change Our World! In theological terms, the specific area of theology under consideration will be "revival". How does it come? What elements will be necessary if we are to see a true revival and a proper accompanying reformation of society? "This is not to be just a pastors' conference or church leaders' conference," states Dr. James M. Boice, chairman, and pastor of historic Tenth Presbyterian Church in Philadelphia where the conference originated eight years ago. "It is for all Christians who are concerned about the condition of the Church in our time and who are willing to work toward true spiritual reformation and renewal."

Speakers at this year's conference reflect a variety of backgrounds and interests. The Rev. Eric J. Alexander is pastor of St. George's Tron Church, Glasgow, Scotland and Vice-President of the Universities and Colleges Christian Fellowship in Britain, the equivalent of Inter-Varsity Christian Fellowship in North America. Dr. James M. Boice is pastor of Tenth Presbyterian Church, Philadelphia, and chairman of the International Council on Biblical Inerrancy.

Dr. John Richard de Witt, appearing for the first time on the list of speakers is Professor of Systematic Theology, Reformed Theological Seminary, Jackson, Mississippi. Dr. John H. Gerstner is Professor-at-Large for the Ligonier Valley Study Center, Stahlstown, Pennsylvania, and recently retired Professor of Church History, Pittsburgh, Theological Seminary.

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Education

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Music

Children's choir produces "joyful noise"

Wilma Binnema VanderSchaaf

Edmonton

"Glorious Gifts" is the title of the musical presentation given by the Edmonton Joyful Noise Children's Choir. The choir performed at the Red Deer Christian Reformed Church on April 2 under the direction of Mr. Rein Selles. Seventy students of the Red Deer Christian School joined the forty voice children's choir in part of the program with singing and cymbals.

The evening was a highlight for the Joyful Noise Choir. It was the first time that they sang outside of Edmonton. They sang part of their program with the Red Deer students creating a mass choir of 110 voices. The performance was charged with excitement and energy and the audience responded well to the singing. It was obvious that the children enjoyed what they did so well; they sang with concentration and enthusiasm.

The theme of the evening was "Glorious Gifts" and the songs as well as the exuberant concert itself, carried messages of the gift of music, of love, of special people, of God's Son, and God's Word.

The Joyful Noise Choir began in 1978 with 18 children. Now 40 children, 11 of whom are boys, rehearse and sing together. Over the years the choir has grown in size and maturity. Some of those with whom the choir began in 1978 are now its senior members; for them this is their final year in the choir. Three sections of the choir, junior (8-9 year olds), intermediate (10-11 year olds) and senior (age 12 and up) allow for more harmony and variety in voice maturity and control.

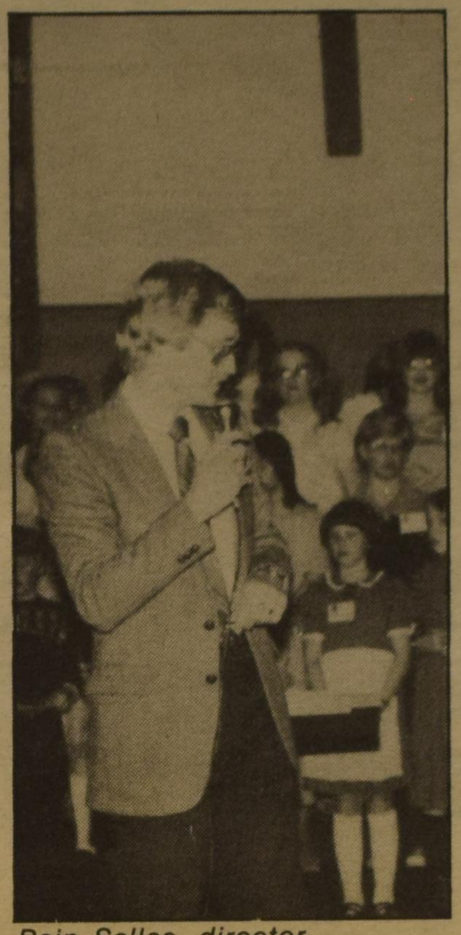
The choir membership is open at this point; that is, no auditions are held. Choir director, Rein Selles, feels that "It is important that the choir members enjoy singing and have enough maturity to concentrate and be willing to learn."

Children's choirs don't always become as popular as this one appears to be. (There is a waiting list of children who wish to join). Rein, with the help of his wife, Jackie, pianist Sharon Wallish, and many of the parents, has worked hard to make the choir both viable and attractive. First of all, it allows for the expression of musical talent. This means learning new songs, weekly rehearsing, and sharing with others. Since going to choir is generally not considered "cool," the social aspect of belonging to the choir has not been ignored.

In the fall a day-long workshop is organized. The workshop consists of play as well as work. The emphasis is on the fun aspect of learning new songs. In the winter a pool party is held. Besides an opportunity to swim, there is food and fun. A family picnic wraps up the choir's season.

The choice of music has given this choir its character. Music is chosen from popular, Christian, children's records. Most of these are contemporary, (e.g. Kids of the Kingdom, Bill Gaither, etc.). Some may come from more classical recordings. For instance, next season the choir will attempt a selection from the Mass of St. Francis of Assisi, "Let Me Bring Love."

The Chorister's Guild offers very little for his purposes, Rein feels, because its music is suited for enhancing worship services with anthems and choruses. The Joyful Noise Choir's energy is much different. Joyful, lively music is its main fare; music that can stand on its own, that tells its own story.



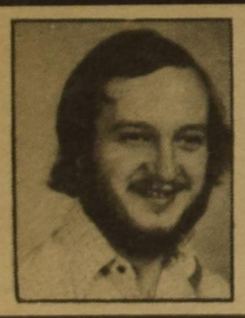
Rein Selles, director

The singing is accompanied by piano, flute or rhythm, and sometimes by taped orchestra music.

"This year is a critical year;" said Rein. "Some decisions need to be made as to the size and purpose of the choir." "We could be much bigger." But if the choir were to become bigger Rein feels he would need help, particularly with discipline and with careful listening and advising. As it is Rein is grateful for the "terrific parental support; we couldn't have a choir without them."

The other question is one of purpose or direction. Should this choir be a church choir or community choir? In some ways it has evolved into a church choir, visiting almost all the Christian Reformed Churches in Edmonton at least once a season during worship services. Few churches, however, were able to incorporate the choir's presence and songs

Van Morrison: Beautiful vision



Bill Van Dyk

Music

When Van Morrison finally turned to Christianity three years ago, it seemed to be the logical conclusion to a long career of religious speculation, a quest for meaning that spanned a decade, and ten albums. The titles of those albums — *Into the Mystic, Wavelength, Astral Weeks, St. Dominic's Preview* — allude to his deep concern with religious meaning.

With the consummation of that search, Morrison's music has acquired a more cohesive focus. His style has become so absolutely uniquely his that it is now difficult to trace the composite styles from which he created it. There is a strong feeling for jazz, for rhythm and blues, for Celtic folk-song. But the over-riding concern is the expression of his new-found faith.

Van Morrison is one of those many obscure but well-respected musicians who, ignoring the temptations of "super-stardom" and wealth, work unobtrusively on the sidelines, consistently releasing challenging and original albums of music, and exerting a remarkable influence on rock music as a whole.

Bruce Springsteen, Bob Seger, and Graham Parker, are among those who admire his music. The Band (who formerly backed Bob Dylan) combined with Morrison for a few electrifying moments in their film "The Last Waltz." And, as Morrison has been able to exert greater and greater control over the arranging and recording of his music, he has developed a unique independence, permitting himself complete artistic integrity, free from the commercial designs of the record company.

Little is known of the reclusive Morrison. He rarely gives concerts, never tours, and records an average of one album a year. He lives in seclusion in Marin County, California, drives his own BMW, and almost never grants interviews. The one time that he did sit down in front of a tape recorder he changed his mind half-way through.

From the little that he did say, it is clear that he is modest about his own talents (like Springsteen, he sees himself as a "working man") and that he has little respect for mainstream rock'n'roll.

In the 1960's he was a founding member of Them, a rock group working out of Belfast. They had one notable hit, a "garage-band" classic called "Gloria". Since 1967, he has worked alone. He is said to be extremely demanding on those he works with, and many refuse to comment on him. On the other hand, there are a number of producers who claim they would give their right arms to work with him.

His conversion to Christianity became evident three years ago with the release of *Into The Music.* The brooding qualities of his earlier albums evaporated into an exuberant celebration of new-found faith, and a bucolic tribute to the pleasures of music, the countryside, love and religion, "Among the rolling hills/I'll live my life in Him."

Rather than rejecting his past struggles, Morrison saw them as the pathway by which he came. He integrated his love of nature into his acceptance of the religious meaning of its beauty.

Common One, which followed *Into the Music,* developed his appreciation of Christian tradition, poetry, music, and nature even further. His lyrics did not have the rational sensibility we are used to in Christian music, but it was evident that Morrison was not looking for a rational explanation of Christianity. "It just is," he sang, and meant it.

The snatches of images and the seemingly disjointed phrases are unified in his vocal delivery, in the robust commitment and intelligence Morrison gives to all of his material. Nevertheless, *Common One* is the least accessible of his last three albums. Morrison's taste for the experimental is intriguing and stimulating, but not immediately satisfying.

His most recent release, *Beautiful Vision*, is a return to the tighter construction of *Into The Music.* And it is evident that Morrison's intensity is better suited to shorter pieces. In fact, some of the selections seem to taper off at the end precisely with that in mind.

And again, Morrison's passion for beauty predominates. "Celtic Ray" and "Aryan Mist" celebrate the pastoral, with descending horn sections and swirling guitars and flute. "Northern Muse" and "She Gives Me Religion" describe feminine figures who, like Dante's Beatrice, have inspired the artist to the comtemplation of the mysteries of faith: "the angel of imagination/opens up my gate/she lit your fiery vision". "Dweller on the Threshold", (with a marvelous saxophone solo) expresses longing to "cross the burning ground/and go down to the water", a metaphor for salvation, baptism, or both.

Clearly, Morrison sees the beauty of music and nature as sign posts, the contemplation of which leads to contemplation of the Redeemer. Morrison's "Beautiful Visions" are images of natural beauty used to evoke his response to this redemption. The music itself is filled with assurance, joy, and a mysterious calm, even as it varies from urgency to serenity.

A personal favourite from this album is "Cleaning Windows" with its exuberant backbeat and Morrison's cocky delivery. It reflects not only his view of music but his view of the role of the artist. Music is like a window in the way it reveals images and draws emotions from the listener.

Morrison is like the window-washer, just doing his job making music. The satisfaction of work well-done expressed in his reference to a coffee-break (and a couple of well-placed grunts and groans) was almost enough to get me outside to do my own windows.

One small reservation I do have is that, though he has done so in the past, Morrison does not include a lyric sheet, with *Beautiful Vision.* While I appreciate his soulful delivery, the same qualities that make his voice so appealing in some cases, also makes it difficult to understand his lyrics.

Nevertheless, *Beautiful Vision* is an enjoyable contribution to the growing collection of quality Christian rock.

Mass choir — 110 voices. Joyful noise choir with 70 Red Deer students in Red Deer Chr. Ref. Church

into their services to make a coherent whole.

The choir has sung at community functions as well. Rein feels that part of the purpose the choir ought to be to serve as a witness of faith and of the good news. Children's choirs are usually listened to partly because they're cute. If they are also technically good *and* bring a message with joy and sincerity, they can truly be an effective witness.

Questions like these will be discussed at a meeting with the parents. The year-end concert of the Joyful Noise Choir was held on Friday, April 30 at 7:30 p.m. at the West End Christian Reformed Church.

Rein's devotion to children and singing is obvious. He is willing to share his experiences and expertise with anyone interested in starting a children's choir. (Available from Rein are written materials on: recommended music rated according to age group and guidelines for choir form and rehearsals. Please enclose a self-addressed stamped envelope and mail to Rein Selles, 20 Sunset Blvd., St. Albert, AB).

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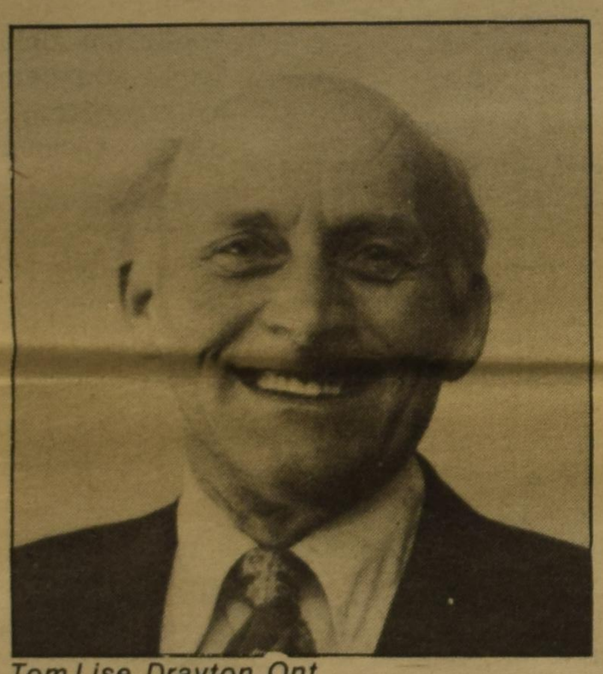

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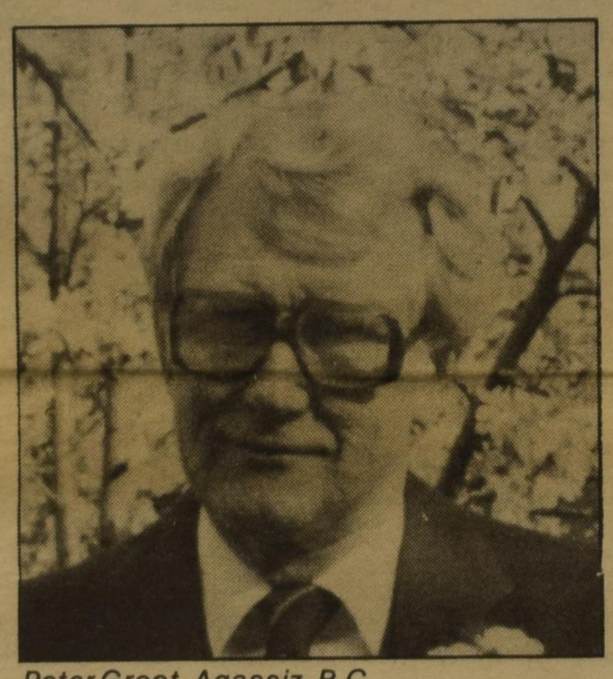

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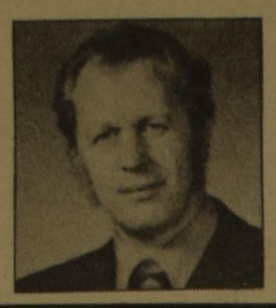
Dutch

Persoverzicht

Carl D. Tuyl



• Even de pet af voor onze prime-minister die het toch na al die jaren klaar gespeeld heeft om onze grondwet thuis te krijgen. Hiep-hiep-hoera, en lang zal ie leven, het was een stukje staatsmanschap van de eerste orde. Als we nu de inflatie en de werkeloosheid ook nog onder de duim kunnen krijgen hebben we 't lek helemaal boven. Maar dat, geachte boeren, burgers en buitenlui, is weer een heel andere zaak. Op het ogenblik is de inflatie 11.6 procent per jaar hetgeen er op neer komt dat het levensmiddelenpakket per maand zo'n 1.3 procent in kosten stijgt. En dat, zoals tante Katrien zei toen ze Niagara Falls zag, is geen kattepies. In alle gekompliceerdheid van het probleem is het natuurlijk ook ergens een politieke aangelegenheid want de noodzakelijkheid van bezuiniging zit er wel degelijk in; en welke politieke partij zal het lef hebben om bezuiniging in haar programma op te nemen? Zeker niet onze rooswatersocialisten! Die zijn nog in het pluk-de-rijken-stadium. Die andere bekende socialist in Nederland, Joop den Uyl, durfde het aan om over bezuiniging te spreken — inleveren van koopkracht noemen ze het daar — maar het kwam hem duur te staan in de Staten verkiezingen.

• Voorlopig geeft onze regering de schuld voor de bedroevende ekonomiese toestand nog voornamelijk aan de Amerikanen. Daar zit ook wel een heel stuk waarheid in want de rente-tarieven in de wereld worden op het ogenblik in Washington gedikteerd. Westerse landen, zo bleek uit het gesprek tussen Trudeau en Mitterand, zullen meer druk op Amerika gaan uitoefenen om de rente naar beneden te halen. Je houdt altijd een beetje je hart vast als er weer zo'n hoge Franse ome op bezoek komt, want we herinneren ons nog altijd het bezoek van Charles De Gaulle aan Quebec waar hij de gemoederen nogal in opstand bracht met zijn strijdkreet: ,,Leve het vrije Quebec.'' Je weet het nooit met die lui. Het Franse bloed heeft de tendenz wat warmer door de aderen te vloeien dan bij de meer nuchter gestemde bevolkingen. Enfin, het liep goed af deze keer, en er was de overeenkomst om Reagan het vuur na aan de schenen te gaan leggen.

• Reagan kwam van de week uit de bus met een voorstel om met Brezhnev te gaan praten over ontwapening. Dat is nog niet zo'n gek idee. Zit wat in. 't Zal wel kalmpjes aan gaan; Reagan heeft z'n middagtukkie nodig, en die Brezhnev zal ook wel geen twintig diepe kniebuigingen doen na de lunch. Hij wilde ook liever niet naar Amerika komen, maar gaf zijn voorkeur aan meer neutrale grond zoals bijvoorbeeld Zwitserland. Die Zwitsers danken een voornaam gedeelte van hun nationale inkomen aan al die konferenties die daar gehouden worden.

• In het konflict tussen Argentinie en Engeland geven de Amerikanen weer eens een zonderling nummertje buitenlandse politiek weg. Ze proberen neutraal te blijven, ik hoop met het motief om de onderhandelingen niet te schaden. Het is voor mevrouw Thatcher, die zo getrouw de Amerikanen heeft ondersteund toch wel een bittere pil om te slikken. Van wel ingelichte zijde werd ook vernomen dat de generaal zonder sterren tijdens die onderhandelingen zijn geduld nog al eens verloor als het hem niet vlug genoeg naar zijn zin ging. Verwondert me niets, generaals hebben geen geduld. Intussen heeft de Canadese regering een meer positieve houding aangenomen door zich nadrukkelijk aan Engeland's zijde te scharen.

• In het Midden Oosten zijn de poppen weer aan 't dansen. Israeliese vliegtuigen bombardeerden Palestijnse versterkingen. Het Midden Oosten is het kruitvat van de wereld politieke situatie.

• Volgende week heeft in Nederland de Dodenherdenking plaats. Ik wil daar toch even wat aandacht aan wijden. Ik wil dat doen met de woorden van Muus Jacobse die zijn gedicht ,,Celbrief'' schreef ter nagedachtenis aan Harmen van der Leek:

Nu ga ik niet alleen;
gistren kwam hij er bij.
Wij zijn als broeders één
en straks gaat hij met mij.

Hij noemde mij zijn naam,
keek de vier muren om,
toen naar het tralieraam
en lachte om de zon.

Ik zei: jij die zo lacht,
je ziet de zon misschien,
maar wat je hebt verwacht
zul je toch nooit meer zien.

Ik heb geloof gehad
en op mijn plaats gestaan
en-ach, hoe weinig! — wat
toen een daad scheen gedaan.

En ik heb niet gebeefd
toen deze celdeur sloot,
want slechts wie vrij is leeft,
dacht ik: vrijheid of dood!

Maar nu ik al zo lang
tuur naar wat ik ver!oor,
en alles gaat zijn gang,
denk ik zo vaak: waarvoor?

Waartoe een cel en dan
dood op een doodstil plein?
Jij die nog lachen kan
om een reep zonneschijn,

zeg het mij toch, men sloot
jou en mij in een cel:
heerst over ons de dood?
wint hij dit duivels spel,

die ons maar altijd door
vrijheid en leven rooft?
Broeder, waar sterf ik voor?
Zeg mij wat jij gelooft!

Plots wordt dan onze cel
licht, want hij lacht naar mij:
God overwon de hel
zegt hij, voor jou en mij.

Jij die de vrijheid zocht
streed in een goede strijd;
God heeft je vrijgekocht,
Hij wil geen dienstbaarheid.

Zal bij een goed begin
ook niet het eind goed zijn?
Treed tot de vrijheid in!
Lach om de zonneschijn.

Morgenvroeg als ik ga,
ga ik samen met hem
die ik door God's gena
nu als mijn broeder ken.

En met een blijde lach
groeten wij dan elkaar:
dit is de vrijheidsdag!
Dit is het jubeljaar.

Achter ons zinkt de muur,
ver is het peleton,
en als een stem roept: vuur!
zien wij alleen de zon.

De zon der eeuwigheid
omstraalt ons zo vol licht,
dat wij, voorgoed bevrijd
aadmen met ogen dicht.

De lucht hier is zo warm
dat wij, als vallend graan
gevangen in Gods arm,
liggen en slapen gaan.

Vrijheid, onze vrijheid werd duur betaald. De prijs was bloed, en dat bloed roept nog steeds om vrede. Zalig zijn de vredestichters. Zalig zijn ze, en, God helpe ons, ook zeldzaam.

Carl D. Tuyl

J. VanHarmelen

Is er een groot verschil?

Er zijn twee groepen onder de Joden bij name te onderscheiden, de Ashkenazim en de Sephardim. En de Joden die niet kunnen worden ondergebracht bij deze twee groepen, worden gewoonlijk de Anderen genoemd. Het valt anders niet mee om het verschil tussen de beide hoofdgroepen te beschrijven. Als er veel Joden in een bepaalde stad wonen dan kunt u er verschillende synagogen vinden. Ook hebben ze ieder hun eigen school, zelfs hun eigen slager. Hun leefwijze is verschillend, de taal die ze spreken is verschillend, en bij allerlei religieuze gebruiken doen zich verschillen voor. Een groot verschil is, en dat wordt eigenlijk steeds als het eerste genoemd, dat de Ashkenazim en de Sephardim ieder de Hebreeuwse taal met een eigen accent voorlezen. Men kan dus direct horen in wat voor synagoge men terecht gekomen is. En als er maar één synagoge in een bepaalde stad is, dan moet men elkaar daarin verdragen, en zoveel mogelijk proberen het Hebreeuws in de Wet en de Profeten te volgen.

De verschillen tussen de beide groepen zijn niet van grote betekenis. B.v. als er in een gezin een kind geboren is, dan willen de Sephardim het kind noemen naar een nog levend lid van de familie, vooral naar een van de grootouders, de Ashkenazim willen dat niet. Zo verschillen ze ook van mening over het al of niet eten van bepaalde gerechten bij het paasmaal. Ook ten opzichte van het huwelijk denkt men verschillend. Bij de Sephardim is het geoorloofd twee vrouwen te hebben, terwijl de Ashzenakim al meer dan duizend jaar geleden bezworen werden om niet meer dan één vrouw te trouwen. Ook in de Staat Israel is de polygamie verboden. Verschillende bronnen over dit verschil geven aan dat het trouwen met meer dan één vrouw door de Sephardim steeds minder wordt, en sommigen dat dit verschil niet meer dan een theoretisch verschil is. Op de keper beschouwd zijn er geen belangrijke religieuze verschillen tussen deze beide groepen.

De Joden hebben naast de Wet en de Profeten (voor ons het Oude Testament) meer boeken. Eén er van, de Schulchan Aruch, is een boek waarin de Joden een overzicht vinden van alle wetten die in de Talmoed en de geschreven Wet gevonden worden en waaruit men bepaalde conclusies getrokken heeft. Het is een godsdienst-codex, die veel gebruikt wordt als een naslagwerk als men wil weten hoe vroegere rabbijnen over allerlei wetten gedacht hebben.

Dat belangrijke boek is samengesteld door een Sephardische Rabbi Joseph Karo, die in de 16e eeuw in Turkije woonde. Dit boek werd na toevoegingen van Rabbi Mozes Isserles, die in de 16e eeuw in Polen woonde, door de Ashzenakim aanvaard! Isserles had nl.Karo's codex zo bewerkt, dat hij telkens aangaf, waar de Poolse ritus anders beslist dan de Spaanse. Sinds de 16e eeuw werd de Schulchan Aruch algemeen erkend. Het product van het Talmoedische denken van 10 eeuwen werd geordend voor het praktisch gebruik in de volgende eeuwen.

De relatie tussen beide groepen is goed te noemen, vooral in plaatsen waar men slechts één synagoge heeft. Men voelt dan toch dat beide groepen Joden zijn en dat de verschillen miniem kunnen worden genoemd. Toen ik een Jood vroeg of hij zich als behorend tot de ene groep nu wel thuisvoelde in de ene synagoge, antwoordde hij: ja wel, maar ik kan aan het Hebreeuws van enkele voorlezers nog steeds niet wennen. En ik moest weer constateren dat zij beiden het Hebreeuws heel anders uitspraken dan ik het aan de Vrije Universiteit van Prof. Van Gelderen geleerd had. Er zijn steeds zeven personen die de Thora in de Hebreeuwse taal voorlezen, zodat er ruime gelegenheid is om de verschillende accenten te horen. En mijn buurman was zienderogen opgelucht toen een Sephardi met zijn Spaans accent werd opgevolgd door een Ahszenakim met zijn Pools accent!

Ik ken een plaats in Ontario waar op hetzelfde plein aan de ene kant een Ierse Presbyterian Church staat, en aan de andere kant een Schotse Presbyterian Church. Er zijn geen principiele verschillen tussen beide kerken, maar men hoort in de ene Iers en in de andere Schots- (engels) spreken! Iets dergelijks vindt u als u twee Joodse synagogen in dezelfde plaats bezoekt. Een Hoogduits Pools accent hier, en een Spaans-Portugees accent daar! Maar allebei volbloed Joods!

Dutch

De wijsheid van het Sabbatsjaar 2

door Hans Bouma

Kerk informatie

Nadat ik in m'n vorige artikel eerst heb proberen uit te leggen, wat het sabbatsjaar religieus/liturgisch voorstelt, ging ik vervolgens de ecologisch/economische betekenis van het sabbatsjaar na. Hoewel we nu nog maar halverwege onze verkenningen zijn, zou ons oordeel op dit moment toch al kunnen luiden, dat het sabbatsjaar werkelijk een geniale uitvinding is. Een samenleving vaart er alleen maar wel bij.

Ondertussen heeft het sabbatsjaar nog meer verrassingen voor ons in petto. Het heeft ons ook nog diakonaal het nodige te bieden. Diakonaat wil zeggen: zorg voor de armen.

Hoewel er wat de tora betreft in Israel helemaal geen armen behoren te zijn, kunnen mensen toch door allerlei oorzaken, bijvoorbeeld door ziekte of door een misoogst, in behoeftige omstandigheden komen te verkeren. Daarbij kunnen ze zich dan — om hun hoofd toch maar enigszins boven water te houden — ook nog lelijk in de schuld steken. Een van de Oudtestamentische geboden, die de zo kwetsbare armen nu in bescherming neemt, is het gebod van het sabbatsjaar. Dit jaar moet, behalve voor het land, ook voor de armen een verademing zijn, een periode van herstel.

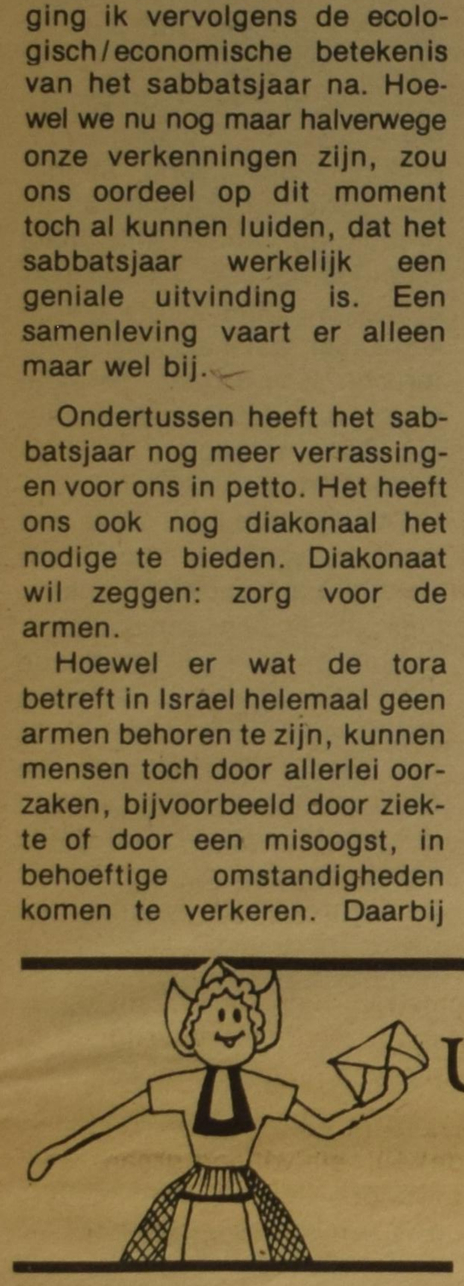
Maar liefst in twee opzichten mogen de armen van het sabbatsjaar profiteren. Om te beginnen komt speciaal hun het voedsel toe, dat het bouwland tijdens het sabbatsjaar toch nog spontaan oplevert. Wel heel sterk wordt dit beklemtoond in Exodus 23:10-11: ,,Zes jaar zult gij uw land bezaaien en zijn opbrengst inzamelen, maar in het zevende zult gij het braak laten liggen en het met rust laten, opdat de armen van uw volk eten.'' Degenen, die anders altijd achteraan komen, het moeten hebben van de gunsten van de welgestelden, aren lezen achter de maaiers, worden in het sabbatsjaar als eersten onthaald op de vruchten van de aarde.

We moeten hierbij bedenken, dat de spontane produktie in zo'n sabbatsjaar en ook nog in het daarop volgende jaar vrij aanzienlijk kan zijn. Het is beslist niet zo, dat de armen hier worden afgescheept met een miezerig restantje. Met de ,,sabbatsopbrengst'' zullen ze ruim in hun behoeften kunnen voorzien. Blijkens Exodus 23 zal er zelfs nog wat overschieten: ,,en wat zij overlaten zal het gedierte des velds eten.'' Waaruit dan meteen maar weer's duidelijk wordt, dat niet alleen de arme mensen, maar ook de arme dieren recht van bestaan hebben.

We zien, dat de horizon van het diakonaat zeer wijd is. Van een antropocentrische beperking is geen sprake. Medemenselijkheid is mooi, maar er is nog meer aan de hand. Er is ook nog zoiets als ,,medeschepsellijkheid.'' Pas werkelijk barmhartig is de mens, wanneer hij, behalve voor de arme medemens, ook en evenzeer hart heeft voor het arme medeschepsel.

In nog een opzicht mogen de armen (en nu dan weer alleen de arme mensen) baat hebben bij het sabbatsjaar. Dit jaar is namelijk ook ,,het jaar van de kwijtschelding.'' Volgens Deut. 15:1-11 is het de bedoeling, dat een Israeliet die geld heeft moeten lenen gedurende het sabbatsjaar niet tot terugbetaling wordt

Vervolg op blz. 16



Uit Nederland

Radio Nederland ☐ Koningin Beatrix meent, in een interview dat zij gaf naar aanleiding van haar staatsbezoek aan de Verenigde Staten, dat de basis van de betrekkingen tussen de twee landen nog steeds goed is. De groeiende kritische houding van Nederlanders ten opzichte van de VS schrijft zij toe aan de groeiende eenheid binnen Europa. Dat proces brengt een onafhankelijker houding ten opzichte van Washington met zich mee, aldus de Koningin. Ze ontkent in het interview, en Elseviers Magazine, dat Nederland zich in de kernwapendiscussie neutraal en pacifistisch opstelt. Volgens haar heeft de geschiedenis in Europa de mensen gevoelig gemaakt voor de realiteit van geweld en vernietiging. Er leeft een oprechte angst voor totale vernietiging, van welke kant die ook zou kunnen komen, aldus Koningin Beatrix.

☐ Het aantal toeristen dat tijdens de Paasdagen Nederland heeft bezocht wordt geschat op ongeveer 700-duizend. Dat is heel wat minder dan in vorige jaren het geval is geweest. Het slechte weer, met hagel, sneeuw, wind en gladheid heeft verscheidene aanrijdingen en slippartijen tot gevolg gehad. Voor het eerst in zeker tien jaar zijn deze Pasen strooiwagens druk in de weer geweest om de gladheid op de Nederlandse wegen te bestrijden.

☐ Radio Nederland — Eind maart waren er ruim 54.000 aanvragen binnen voor een uitkering op basis van de wet Indische geinterneerden. Toen waren er al ruim 13.000 uitkeringen van f 7500,00 gedaan. Het Ministerie van Binnenlandse Zaken verwacht dat de meeste betalingen nog voor het eind van het jaar kunnen worden verricht. Zodra de grootste drukte achter de rug is, zal worden begonnen met de behandeling van aanvragen die in eerste instantie niet voldoen aan de voorwaarden van de uitkeringswet. Voor een categorie is al een uitzondering gemaakt. Volgens de wet moeten de aanvragers tenminste tien jaar in Nederland hebben gewoond. Binnenlandse Zaken vindt dat mensen die in diplomatieke dienst zijn geweest — en in feite dus in het buitenland woonden — ook onder de wet moeten vallen.

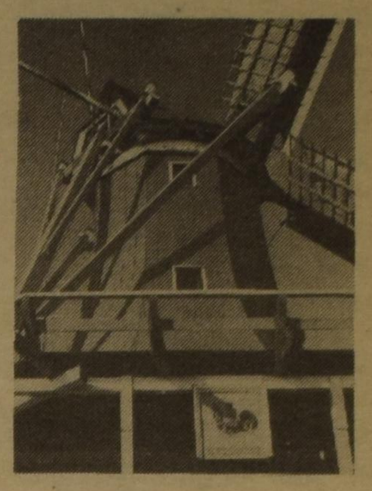
☐ Op 5 mei zal Prins Bernhard een nieuwe inscriptie onthullen op het bevrijdingsmonument in Wageningen, tegenover Hotel de Wereld, waar de capitulatie van de Duitse troepen in bezet Nederland een feit werd. De te onthullen inscriptie gedenkt ook de Japanse capitulatie op 15 augustus 1945. Omdat het monument in Wageningen door de regering is aangewezen voor de jaarlijkse herdenking van de bevrijding, is op verzoek van hen die de onderdrukking en de internering door de Japanners hebben meegemaakt, de nieuwe inscriptie aangebracht.

☐ De huiden van zeehondenbabies, zo wordt uit het Noordcanadese *Terre Neuve* gemeld, zijn zeker 40 procent in prijs gedaald. Dit wordt toegeschreven aan de door het Europese parlement aangenomen resolutie, waarin de ministerraad van de Europese Gemeenschap verzocht wordt de invoer van de huiden te verbieden. Deze resolutie was ingediend door de Nederlandse Christen democrate, mevrouw May Weggen. Ongeveer 75 procent van de zeehonden huiden wordt normaliter in Europa afgezet.

☐ De 10 en een half procent staatslening 1982 met aflossing per 1988-1992, is vastgesteld op 2 miljard gulden. Het is de vierde lening in dit jaar, waardoor het totaal in 1982 geleende bedrag komt op 6,9 miljard gulden.

☐ Het verslavingsteam van het Heerlense bureau voor alcoholisme en drugs moet tenminste worden verdubbeld van 6 tot 12 man. Dit heeft het bureau aan minister Gardeniers van volksgezondheid medegedeeld. Heerlen is na Amsterdam en Rotterdam, het grootste en internationaal meest bekende drugcentrum van Nederland. De oostelijke mijnstreek kent thans 750 zwaar verslaafden.

☐ De belastingontvangsten over 1981 bedroegen 90 en een half miljard gulden. Dit is 1.4 miljard minder dan was geraamd. Dalingen deden zich voor in vergelijk met 1980, ondermeer voor bij de loonbelasting en de vermogensbelasting. Stijgingen waren te constateren bij de vennootsschapsbelasting en de omzetbelasting.



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Dutch

De wijsheid van het Sabbatsjaar

Vervolg van blz. 15

gedwongen. Het ontbreekt hem dat jaar immers aan inkomsten en de eis om zijn schulden te voldoen zou hem in de grootste problemen brengen.

Veel wijst er op, dat het sabbatsjaar voor de arme in feite geen opschorting van betaling, maar een daadwerkelijke kwijtschelding van alle schuld betekent. Het geeft hem de kans weer opnieuw te beginnen. Maar — dan moet hij nog wel in het bezit van zijn grond zijn. Het kon echter ook gebeuren, dat iemand genoodzaakt werd z'n land te verkopen en in dat geval biedt het sabbatsjaar geen echte oplossing. Het functioneert dan slechts als adempauze. In het achtste jaar begint het allemaal weer — de misère van het niets bezitten, het geen grond onder de voeten hebben, de wanhopige struggle for life.

Om deze ellende te verhelpen, is er dan dat sabbatsjaar in het kwadraat, is er het jubeljaar nodig: het feestelijke jaar, waarin zeven opeenvolgende sabbatsjaren tenslotte, na zevenmaal zeven jaar, grandioos culmineren. Het jaar, waarin alle grondtransacties van de voorbije periode ongedaan worden gemaakt en waarin iedere familie weer terugkeert naar haar oorspronkelijk erfdeel. Het jaar, dat voorkomt dat er ooit in Israel definitief een klasse van bezitlozen ontstaat.

Al met al prijst het sabbatsjaar in z'n diakonale gestalte (plus het daarmee verbonden jubeljaar) ons een wel heel bijzondere economische orde aan. Kenmerkend voor deze economische orde is, dat ze niet berust op het primaat van de produktie, maar op het primaat van de gerechtigheid. De armen mogen niet voorgoed het slachtoffer van hun miserabele situatie worden. Er moeten periodieke herstel- en inhaalmogelijkheden voor hen zijn. Waarbij we ons dan nog even in herinnering brengen, dat het sabbatsjaar, behalve voor de arme mensen, ook voor de arme dieren de nodige recreatie wil bieden.

Dan is het met onze economische orde wel totaal anders gesteld. Deze wordt beheerst door de wet van de voortgaande produktie en vooral de voortgaande groei van die produktie. Ieder jaar moet er weer meer uit onze handen komen. Het onvermijdelijke gevolg van onze produktiewoede is, dat wij als rijke landen steeds rijker worden, terwijl de positie van de arme landen voortdurend verslechtert. We geven de arme landen geen enkele kans om wat op adem te komen en hun achterstand in te halen. De voorsprong, die wij nu eenmaal op hen hebben, buiten we genadeloos uit. Een „jaar der kwijtschelding'' is binnen onze economische orde een absolute ondenkbaarheid. Om nog maar te zwijgen van een jubeljaar.

Niet alleen wat we dan ,,de Derde Wereld'' noemen, maar ook de dierenwereld is de dupe van onze tomeloze produktiewoede. Voor heel wat diersoorten is het milieu van onze economische orde eenvoudig niet om te harden. Her en der worden hun biotopen onherstelbaar verwoest. Het aantal wijkplaatsen wordt kleiner en kleiner — tenslotte rest hun niets anders dan voor altijd het veld te ruimen.

Op een andere, maar niet minder dramatische wijze moeten de 350 miljoen (!) dieren het ontgelden, die we er jaarlijks in de Nederlandse bio-industrie doordraaien. Nietsontziend heerst in het bio-bedrijf het primaat van de produktie. Van de diakonale intenties van het sabbatsjaar en ook van het vierde gebod komt hier wel helemaal niets terecht. Enige rust, recreatie is er voor de bio-dieren niet bij. Continu hebben ze produktief en rendabel te zijn.

Overigens is het succes van onze economische orde minder groot dan we vaak denken. Ons streven naar een ononderbroken en al maar groeiende produktie brengt gigantische kosten met zich mee. Sinds het Eerste Rapport aan de Club van Rome, ,,Grenzen aan de groei'', weten we welke katastrofe ons onherroepelijk te wachten staat, wanneer we geen rekening wensen te houden met ecologisch-fysieke limieten. Van ons oorspronkelijke, onvervangbare kapitaal ,,natuur'' is nog slechts een fractie over. Tot het magische jaar 2000 zullen we het, althans hier in de rijke landen, wel redden, maar daarna?

Waren we verstandig, dan gingen we nu als vrekken op onze laatste centjes zitten. Maar we handelen niet verstandig, we handelen economisch. Hebben we nog twee of (wat een troost schijnt te zijn) drie generaties voor de boeg?

Naast ecologisch/fysieke zijn er ook nog andere kosten aan de produktie-expansie verbonden: sociale en militaire. Onze duidelijk gebleken onwil om de arme landen eindelijk de kans te geven, waar ze recht op hebben, heeft in die landen veel kwaad bloed gezet.

Tegenover de toenemende agressie van de arme landen zullen we ons krachtig moeten verdedigen. Alsof ,,het Russische gevaar'' het dreigendste gevaar was! Van die kant hebben wij het meeste te vrezen, waar de slachtoffers van onze economische orde het talrijkst zijn.

Het is voor de rijke landen alleen al een kwestie van zelfbehoud (dus nog niet eens van fatsoen, laat staan van ethiek) om het primaat van de produktie te laten varen en hoe dan ook een soort sabbatsjaar in hun economische orde op te nemen.

Juist zoals we met fierheid terugkijken op het verleden zo kunnen we nu met fierheid de toekomst tegemoet zien.

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Dutch

Ter herinnering

Een met tulpen bedekt Canadees oorlogsvoertuig wordt bij het binnenrijden van Rotterdam door het publiek bestormd. Deze foto is afgedrukt op de omslag van A Liberation Album, Canadians in the Netherlands 1944-45 by David Kauffman en Michael Horn en is gepubliceerd by Paideia Press (1980).

Hongerwinter 1945

Op zondag 17 september 1944 dachten de inwoners van Arnhem dat hun bevrijding nog slechts een kwestie van enkele uren, enkele dagen misschien was. Maar de luchtlandingen van de Engelsen, met het doel de Rijnbrug te veroveren, liepen op een fiasco uit en Arnhem aanschouwde de bevrijders pas acht maanden later, op 15 april 1945.

Het was echter de bevrijding van een vrijwel geheel ontvolkte en grotendeels verwoeste stad. Want toen de laatste Engelse troepen in de nacht van 25 op 26 september over de Rijn waren teruggetrokken en de Duitsers weer heer en meester waren op de rechteroever van de rivier kwam het bevel voor de Arnhemmers de stad te verlaten. Meer dan 90.000 inwoners trokken weg met achterlating van practisch al hun bezittingen. Ze werden bijna op de voet gevolgd door de Duitse plunderaars. Plunderaars met permissie dan, want de roof werd systematisch opgezet door de Duitsers: elke ,,Gau'' van de nazipartij in West-Duitsland kreeg een Arnhemse wijk toegewezen en alles wat de vijand kon gebruiken werd weggesleept.

Toen de grote opmars over de Rijn eind maart begon kreeg de commandant van het Canadese Eerste leger de opdracht de weg naar het noorden via Arnhem open te breken en verder op te rukken naar zowel het noorden en oosten van het land als naar het westen. Daarvoor moest eerst het gebied tussen Waal en Rijn worden gezuiverd. Dat gebeurde betrekkelijk snel, hoewel er in de Betuwe nog zwaar werd gevochten.

Op de 13de april staken Britse en Canadese troepen bij Westervoort de IJssel over: toen hier snel een pontonbrug over de rivier was geslagen kon zwaar materiaal naar de overkant worden gebracht. Met behulp van nevelgordijnen werd toen de aanval tegen Arnhem ingezet. De Duitsers boden hier nog sterke tegenstand, maar nadat tanks en vlammenwerpers waren ingezet gaven zij zich weldra over.

De bevrijders trokken de verwoeste, geplunderde en lege stad, die zo'n zware tol had betaald aan de bevrijding, binnen. Op 16 april werden Velp, Rheden, De Steeg, Dieren bevrijd, Voorst volgde op 17 april en nu hadden de geallieerden een stevig bruggehoofd op de Veluwe. Bovendien was de Canadese 5de gepantserde divisie de Rijn bij Wageningen overgetrokken om door te stoten naar het IJsselmeer.

Zij verenigden zich spoedig met de troepen, die op 11 april tussen Gorssel en Wilp over de IJssel waren getrokken en die op de 14de het Apeldoorns kanaal bereikten. Apeldoorn werd op 17 april bevrijd, Hoenderlo, Otterlo en Nijkerk volgden en nadat ook Harderwijk en Barneveld van Duitsers waren gezuiverd stonden de Canadezen voor de Grebbelinie. In de omgeving van Hoevelaken, Terschuur, Achterveld, Scherpenzeel, Renswoude en Veenendaal leverden de Duitsers nog enkele achterhoedegevechten, maar achter het geinundeerde gebied rondom Amersfoort voelden zij zich nog even betrekkelijk veilig.

Maar de bevrijders kwamen niet nader. Voor de miljoenenbevolking van de westelijke provincies brak een periode van zenuwslopende spanning aan. Durfden de Canadezen de laatste doorstoot niet te wagen? Waren de Duitsers nog te sterk? De Amerikanen en Engelsen stonden al diep in Duitsland, snel naderden vanuit het oosten de Sovjetlegers de Duitse hoofdstad Berlijn, het einde van de oorlog leek daar nabij, maar waarom duurde het hier dan nog zo lang?

Hoog was de nood in het westen gestegen. In het begin van de hongerwinter had men de voedselvoorziening van de bevolking in de grote steden nog zo goed en zo kwaad als dat ging gaande kunnen houden, er kwamen af en toe nog aardappeltransporten uit Drente over het IJsselmeer. Met de kleine, steeds slinkende voorraad kolen kon men althans de centrale keukens nog van brandstof voorzien, maar naarmate de winter duurde raakte alles op. Begin oktober was de situatie al zo verslechterd, dat 3,5 miljoen mensen waren aangewezen op een rantsoen van een kilogram aardappelen en een brood per week! En hoe moet je die aardapelen –als je ze al kunt krijgen– klaar maken? Gas was er niet, hout om de kachel te stoken, was er niet. De centrale keukens verstrekten een halve liter stamppot of soep per dag, maar dat betekende dan wel weer lang in de rij staan. Bovendien stagneerde in de winter, toen de vorst hard en langdurig toesloeg, de toevoer via het IJsselmeer helemaal.

Dat betekende honger voor miljoenen. Normaal heeft een volwassen mens per dag 2400 calorieën nodig. In oktober '44 was dat in West-Nederland al gedaald tot iets meer dan 1400 en begin januari was dat cijfer nog geen 500. Was er bij de boeren op het land dan niets meer te halen? Jawel, maar dan moest men er wel op uit. Met de fiets (op houten banden), lopend met een handkar of een bakfiets. Duizenden, door de honger gedreven, waagden het er op.

Het gehele poldergebied van Noord- en Zuidholland werd afgestroopt, later trok men nog verder, naar Gelderland, Overijssel, Drente, Friesland. Sommige trekkers waren dagen onderweg. Er waren er, die onderweg bezweken en aan de kant van de weg stierven. Anderen hadden de pech, dat Landwachters –de gehate hulppolitie van NSB'ers– of politie de zo moeizaam verworven voorraden aardappels, boter, graan, eieren, melk, aan de rand van de stad in beslag namen.

Geld had nauwelijks nog waarde. Wie wat wilde krijgen bij de boeren moest met andere middelen betalen: sieraden, kleren, lakens, dekens, beddespreien. Er waren slechte boeren. Er waren goede boeren. Er waren voedseltrekkers, die de boeren bedrogen. Er werd links en rechts gestolen. De wederzijdse haat groeide.

Bovendien dreigden op zo'n hongertocht talrijke gevaren. De geallieerden, die het luchtruim volkomen beheersten, hielden de grote wegen voortdurend onder schot en bij die beschietingen vielen honderden slachtoffers. Dan liep je ook nog een gerede kans het slachtoffer te worden van een razzia, want nog altijd had de Duitse Wehrmacht mannen nodig om loopgraven te maken, schuttersputjes te graven, versterkingen aan te leggen.

Toen het voorjaar kwam leefde de hoop weer op, dat aan alle ellende nu spoedig een eind zou komen. Dat was niet zo. Het werd alleen erger. In plaats van aardappelen werden er suikerbieten verstrekt, een afschuwelijk voedsel, waarvan een huisvrouw alleen met veel fantasie nog iets kon bereiden. Ook werden er tulpebollen beschikbaar gesteld, die je, net als uien, in de pan boven de kachel kon laten sudderen, maar ze smaakten afgrijselijk. Die kachel was overigens al lang vervangen door een klein ,,wonderkacheltje'', vaak gemaakt van een toch overbodig geworden vuilnisemmer.

Om dat kacheltje te stoken werden bomen omgezaagd, leegstaande huizen gesloopt, trapleuningen tot blokjes verzaagd, vloeren opgestookt, boekenkasten geplunderd en in de grote steden verdwenen de houten, geteerde blokjes tussen de tramrails bij duizenden.

De noodtoestand werd met de dag erger. Op 9 april werd in Zuidholland de laatste electrische centrale gesloten, twee dagen later stopte de stroomvoorziening in Noordholland, het broodrantsoen werd opnieuw verlaagd, nu tot twee sneetjes per dag en bij het rijksbureau voor de voedselvoorziening was toen al bekend, dat er nog maar voor nauwelijks drie weken voorraad aanwezig was om drie en een half miljoen mensen in leven te houden. Honger en koude hadden half april al 15.000 mensenlevens gekost; als er niet spoedig wat gebeurde, zou het voor honderdduizenden weldra afgelopen zijn.

Onder deze omstandigheden bleken de Duitsers tenslotte bereid te zijn te onderhandelen over de mogelijkheid voedsel door de lucht aan te voeren. Teneinde die onderhandelingen niet te verstoren besloten beide partijen de gevechtshandelingen te staken. Van de plannen om die blikjes met vlees, boter, biscuit, worst en wat al niet lukraak boven de grote steden af te werpen, zag men tenslotte af, want dat zou tot chaotische situaties hebben geleid. Er werd een aantal grote, open terreinen aangewezen in de nabijheid van de grote steden en daarop werden de voedselbombardementen uitgevoerd. Het was de hoogste tijd. Maar het verzamelen, sorteren, transporteren en distribueren van al dat voedsel kostte weer zo veel tijd, dat het nog dagen duurde voor de hongerende bevolking er iets van kreeg.

Maar toen was de situatie ook al weer radikaal veranderd. Voor de Duitsers was de toestand inmiddels hopeloos geworden. Hitler had zelfmoord gepleegd, de Russen waren Berlijn binnengedrongen en nog maar een smalle corridor, dwars door Duitsland, was vrij gebleven.

Onder die omstandigheden zagen de Duitse bevelhebbers in Nederland in, dat verdere tegenstand nutteloos was. En op 4 mei 's avonds acht uur kwam dan eindelijk het verlossende bericht, dat de capitulatie een feit was. De dag daarna werden in hotel De Wereld in Wageningen de papieren getekend, waarbij de Duitsers zich onvoorwaardelijk overgaven. Pas daarna konden de Canadezen oprukken naar het Westen. Maar dat werd dan ook een geweldig feest. Overal wapperden de vlaggen, de bevrijders werden met een zee van bloemen begroet en zo uitbundig gedroegen de Nederlanders zich, dat de Canadezen keer op keer vertelden, dat zij zoiets nog nooit hadden meegemaakt, niet in Parijs, niet in Brussel, nergens.

Het was afgelopen. En de lange colonne vrachtauto's met voedsel, die klaar had gestaan langs de wegen tussen Arnhem en Wageningen, zette zich in beweging, de havens van Rotterdam en Amsterdam -ofschoon in de herfst van 1944 grotendeels vernield- gingen weer open voor schepen. Van alle kanten werd hulp toegezegd, het Rode Kruis deelde voedsel uit, er kwamen ladingen met kleren en schoenen binnen, uit de Duitse concentratiekampen keerden de gevangenen terug, samen met de dwangarbeiders en de krijgsgevangenen, -alleen slechts een handjevol joden, die de vernietigingskampen en de dodenmarsen hadden overleefd, zag Nederland terug.

Van al hetgeen er zich in de vernietigingskampen had afgespeeld was hier nauwelijks iets bekend geworden en maanden na de bevrijding verschenen er nog oproepen in de kranten om de verblijfplaats op te sporen van uit Nederland weggevoerde gezinnen, die vrijwel onmiddellijk na aankomst in de kampen waren vermoord.

Voor de Canadese soldaten, die hier bleven, wachtend op het moment van hun repatriering en demobilisatie, moet het verblijf in Nederland wel een plezierige tijd zijn geweest: de oorlog was voorbij, ze werden hier gastvrij ontvangen, ze stelden zich beschikbaar om mee te helpen aan de wederopbouw, ze hielpen mee de oogst binnen te halen en ze leerden de Nederlandse meisjes kennen. ,,Trees heeft een Canadees'' werd de hit van 1945.

Heel wat van die meisjes zijn met die soldaten de oceaan overgestoken en de daardoor ontstane familierelaties hebben er voor gezorgd dat er tussen veel Nederlanders en Canadezen een bijzondere band is geschapen.

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THANKS

MANTEL: Thank-you to all relatives and friends who remembered us with prayers and good wishes on our recent 45th Wedding Anniversary.
Mr. and Mrs. Jacob Mantel, Terrace, BC

BIRTHS

BROUWER: With thanks to God, Peter and Joanne (nee VanderSchaaf), joyfully announce the birth of their first child, a son, DAVID PETER, born April 4, 1982. He is the 1st grandchild for Mr. and Mrs. J. VanderSchaaf of Jarvis and Rev. and Mrs. P. Brouwer of New Westminster, BC. Another great-grandchild for Mrs. J. Nykamp, Jarvis, Mrs. K. VanderSchaaf, Holland, Mrs. L. Venema, Holland, and Mrs. T. Brouwer, California.
99 Main St. N., Jarvis, ON N0A 1J0

DYK: Harry and Marion thank God for the safe arrival of their first child, a girl, JENNIFER YOLANDA, born on April 10, 1982, weighing 8 lbs. 3 1/2 oz. Jennifer is the first grandchild for John and Ria Van Staalduinen of Beamsville, 3rd grandchild for Murray and Riek Dyk of Burford, first great-grandchild for Mr. and Mrs. M. Van Staalduinen and Mr. and Mrs. J. Gerritson all of Grimsby; 3rd great-grandchild for Mr. H. Slump of Holland, and 8th great-grandchild for Mr. and Mrs. J. Dyk of Holland.
143 Alice St., Brantford, ON N3S 5B9

TUININGA: With thanks to God, creator of all life, we joyfully announce the birth of MARIA JANE, born on March 31, 1982, weighing 8 lbs. She is a welcome sister for Joel and Lora.
The thankful parents are Rev. Bill and Linda Tuininga, Prince George, BC

VANDER KLOET: God has blessed Andrew and Gerda Vander Kloet (nee Colyn) with a son, ERIC JAMES on April 8, 1982. His happy sisters are Jana, Ingrid, and Marie. Proud grandparents are Mr. and Mrs. Ron Vander Kloet (their sixth) and Mr. and Mrs. John Colyn Sr. (their thirtieth).
"For you created my inmost being, you knit me together in my mother's womb" (Psalm 139:13).
47 Pearce Ave., St. Catharines, ON L2M 6N2

VAN NIEJENHUIS: We are happy to announce God's gift to us, a 4050 gram new creation named MIRIAM JANINE, born April 7, 1982. A sister for Nathan and Sara, third grandchild for Mr. and Mrs. D. Wiersma of Clarkson, Ont., tenth grandchild for Mr. and Mrs. J. Van Niejenhuis of Edmonton, Alta., and daughter of Cecil and Karen Van Niejenhuis.
177 Manitou Way, Ancaster, ON L9G 1X9

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BIRTHS

ZWAAGSTRA: John and Linda give thanks to the Lord for the safe arrival of our first son, RYAN HENRY, born March 25, 1982, weighing 6 lbs. 8 oz. First grandchild for Mr. and Mrs. G. Smit, fifth grandchild for Mr. and Mrs. P. Zwaagstra, second great-grandchild for Mrs. P. Dykstra.
16 Rd., R.R.#1, St. Ann's, ON L0R 1Y0

MARRIAGES

BEIMERS-KAPTEYN: Mr. and Mrs. Harry Beimers of Vars, Ont. and Mr. and Mrs. Jacob Kapteyn of Bowmanville, Ont., are happy to announce the marriage of their children, INGRID HENRIETTA and PETER ROBERT. The ceremony will take place on Saturday, May 1, 1982, at 3 o'clock in the Calvary Chr. Ref. Church of Ottawa, Ont. Rev. G. Ringnalda officiating.
Future address: R.R.#4, Bowmanville, ON L1C 3K5

DEBOER-VINCENT: Mr. and Mrs. J. De Boer of Delta, BC are pleased to announce the forthcoming marriage of their daughter, CHRISTIENA HENRIETTA to GARY ALLEN, son of Mr. and Mrs. J. Vincent of Edina, Minnesota. The ceremony will take place, D.V., on May 26, 1982, in the First Chr. Ref. Church of Ladner, BC

HOFSTEE-GREYDANUS: John and Beatrix Hofstee of Listowel, announce with pleasure the marriage of their daughter, SUSANNE GRACE to RONALD JAKOB, son of Jakob and Gerrie Greydanus of Gowanstown. The ceremony will take place at the Bethel Chr. Ref. Church, Listowel, Ont., D.V., on Friday, May 21, 1982, with Rev. G. Veeneman officiating.
Future address: Apt. #309, 21 Pioneer Dr., Kitchener, ON N2P 1H1

KEMPKES-NIEZEN: Mr. and Mrs. Tom Kempkes and Mr. and Mrs. Tony Niezen are pleased to announce the forthcoming marriage of their children, MARIANNE and BERT. The ceremony will take place, the Lord willing, on Saturday, May 8, 1982, at 3:30 p.m. in the First Chr. Ref. Church of London, Ont.
Future address: 52 Heather Cres., London, ON N5W 4L5

KRYGER-DEVRIES: Mr. and Mrs. Mark Kryger and Mr. and Mrs. John de Vries are pleased to announce the forthcoming marriage of their children, WILMA and MIKE on Friday, June 4, 1982, D.V., at 4:00 p.m. in the Smithers Chr. Ref. Church.
Future address: Box #4013, Smithers, BC V0J 2N0

MULLER-DE BOER
MULLER-JAGT: Mr. and Mrs. Kornelis Muller are happy to announce the forthcoming marriage of their two daughters, EDITH JENNIFER to DOUWE (DAVE), son of Mr. and Mrs. Harmen De Boer of Koudum, Friesland, and CORINNE AUDREY to STEVEN JOHN, son of Mr. and Mrs. Len Jagt of Salmon Arm, BC. The ceremony will take place, D.V., on Saturday, June 5, 1982 at 2 o'clock in the afternoon in the Crossroads Free Methodist Church, Salmon Arm, BC. Pastor Peter Sluys from the Chr. Ref. Church officiating.
Future address: Mr. and Mrs. Dave De Boer, Box #634, Salmon Arm, BC V0E 2T0
Mr. and Mrs. Steven Jagt, Box #1957, Salmon Arm, BC V0E 2T0

VERSTEEG-SCHELLINGERHOUD: Mr. and Mrs. J. Versteeg of Clifford and Mr. J. Schellingerhoud of Fruitland are happy to announce the forthcoming marriage of their children, MARTHA and GEORGE. The ceremony will take place, the Lord willing, on Saturday, May 15, 1982 at 3:30 p.m. in the Bethel Chr. Ref. Church of Listowel, Ont. Rev. G. Veeneman officiating.

MARRIAGES

STRUYK-GEUZE: Mr. and Mrs. Harry Struyk are happy to announce the forthcoming marriage of their daughter, DEANNA to JOHN, son of Mr. and Mrs. Len Geuze. The ceremony will take place, the Lord willing, on May 15, 1982, at 2:30 p.m. in the Mountainview Chr. Ref. Church, Grimsby, Ont. Rev. J.W. Van Weelden officiating.
Future address: Block #4, Apt. #1, Chestnut Ct., Beamsville, ON L0R 1B0; (mailing address: General Delivery, Beamsville, Ont.)

ANNIVERSARIES

On May 15, 1982, we hope to celebrate 45 years of God's goodness to our parents, grandparents, and great-grandparents,

BOUWE and JANTJE BERGSMA
(nee Jongsma)

We wish them all the best for their anniversary and pray that God will continue to bless them for many years.
Congratulations from:
Ebert & Freda Bergsma & family — Mossley, Ont.
Ted & Judy Bergsma & family — Calgary, Alta.
Judy & Martin Poelman — Aylmer, Ont.
Joanne & Henk Griffioen & family — Innerkip, Ont.
Arnold & Sylvia Kikkert & family — Ingersoll, Ont.
Annie & Fred Cannon & family — Ingersoll, Ont.
Open house will be held on Saturday, May 15, 1982, from 2 p.m. to 5 p.m. in the Ingersoll Chr. Ref. Church, Hamilton Rd., Ingersoll, Ont.
Home address: 418 King St. W., Ingersoll, ON N5C 3J7

1932 1982
Schoonebeek Moorefield
May 6
Wedding text: "For this God is our God forever and ever; he will guide us until death" (Psalm 48:14).
We are grateful to announce the 50th Wedding Anniversary of our parents and grandparents,

GEERT and HENDERIKA BLANCKE
(nee Koops)

Congratulations Mom and Dad. May God keep you and guide you.
With love from all of us:
Jane & Henk Heemskerk — Burlington, Ont.
Anne & Henk Lopers — Drayton, Ont.
John Blancke — Grand Prairie, Alta.
Helen & John Rose — Palmerston, Ont.
Jayne Blanchard — Moorefield, Ont.
Ricki & Bob Thompson — Collingwood, Ont.
George & Maggie Blancke — Moorefield, Ont.
Henry Blancke — Moorefield, Ont. and 11 grandchildren.
Home address: R.R.#2, Moorefield, ON N0G 2K0

Bussum, The Netherlands 1957 — Vancouver, BC 1982
May 8
With joy and thankfulness, we announce the 25th Wedding Anniversary of our parents,

JEF and MINA DRESSELHUIS
(nee Woelders)

Their wedding text: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2 Cor. 13:13).
With love from their children:
Jolinka — Thailand
Christianne — Vancouver
Gwendolyn — Vancouver
Jeffrey — Vancouver
Everyone is welcome to come to our open house, which will be held on May 8, D.V., from 10 - 12, and from 1 - 4, at 7449 Kerr St., Vancouver, BC V5S 3E3

ANNIVERSARIES

1957 1982
"In the house of the righteous is much treasure" (Proverbs 15:6a).
On May 3, 1982, we hope to celebrate 25 years of God's goodness to our parents and grandparents,

CHRISTOPHER JOHN
and
HILLE MARIA
BYDEVAATE
(nee Vander Kooij)

We wish them all the best for their Silver Wedding Anniversary and pray that God will continue to bless them for many years.
Congratulations from:
Leonard — home
Audrey; Christopher — home
Jeffery — home
Open house will be held on Saturday, May 8, 1982, from 2:00 p.m. — 5 p.m. in the Georgetown Chr. Ref. Church, Trafalgar Rd., Georgetown, Ont.
Best wishes only.
Home address: 111 Mountainview Rd. N., Georgetown, ON L7G 3P8

Sexbierum 1947 — Dundas 1982
May 22
With praise and thankfulness to our Lord,
we are happy to announce the
35th Wedding Anniversary and
35 years in Canada
of our parents and grandparents,

HARRY and EDITH
DE JONG
(nee Klaver)

Happy anniversary
Dad and Mom, Pake and Beppe.
God has kept them in his care in the past and our prayer is that he will continue to bless them in years to come.
With love from:
Wayne & Tess Kiers; Rachel, Michael — Smithville
Louis & Faye De Jong (nee Wielink); Harry, Faye, Daniel — Troy
Dirk & Ruth De Jong (nee Spoelstra); David, Kara-Lee — Chatham
Ray & Jane Berg; Brandon, Aaron — Sarnia
Frank & Chris De Jong (nee Klingenberg); Frank Jr., John — Burgessville
Open house on May 23 and May 24 at Mom and Dad's residence: 1081 Binkley Rd., R.R.#3, Dundas, ON L9H 5E3
Best wishes only, please.

1942 1982
Gauw, Friesland Jarvis, Ont.
May 9
Wedding text: "Indien uw aangezicht niet medegaan zal, doe ons van hier niet optrekken" (Ex. 33:15).
God has been with them for 40 years of marriage. We joyfully announce the Wedding Anniversary of our dear parents,

WIEBE and GEESKE DEVRIES
(nee Lenos)

Love and congratulations from your children and grandchildren:
Roelie Veldhuis; Maurice, Wayne, Glenda — Caledonia, Ont.
John & Henrietta DeVries; Lori-Ann, Wendy, Vicky — Watson Lake, Yukon T.
Harry & Annie Bergshoeff; Joy, Daniel, Matthew, Mark — Sudbury, Ont.
Dick & Liz DeVries; Melanie, Wesley, Tracy, Lindsay — Nanticoke, Ont.
Lambert & Arlene Stegeman — Surrey, BC
Bob DeVries & Lori Harrison — at home
Wendy DeVries & Karl Weaver — Woodstock, Ont.
Open house will be held in the Fellowship Hall of Jarvis Ebenezer Chr. Ref. Church on Saturday, May 8, 1982, from 7:30 - 9:30 p.m.
Best wishes only, please.
Home address: R.R.#1, Jarvis, ON N0A 1J0

ANNIVERSARIES

Warffum 1937 — Brampton 1982
May 7
"Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Psalm 62:8).
With joy and gratitude to God, we are happy to announce the 45th Wedding Anniversary, D.V., of our dear parents and grandparents,

TOM and HENNY ENNEMA
(nee Hartzema)

We give thanks to the Lord for keeping them in his care in the past and we pray that he will continue to bless them and keep them in the years ahead.
Congratulations and much love from their children and grandchildren:
Bill & Corry Veenstra; Ian, Renny, Raymond — Brampton
John & Jane Ennema; Jenny, Michael, Robert, Stephen — Brampton
Kees & Shawnee Ennema; Patricia, Tom, Julie, Robbie — Bramalea
Hank & Mary Ennis; Nicole, Amanda — St. Catharines
Home address: 86 Ardglen Dr., Brampton, ON L6W 1V6

1957 1982
May 9
With praise and thanksgiving to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

RUDY and TINA FINTELMAN
(nee Herder)

Wedding verse: "I will walk within my house with a perfect heart" (Psalm 101:2).
With love from their children:
Ron — at home
Irene — Georgetown
Nancy — R.B.C., Grand Rapids
Marianne — at home
Friends are invited to an open house at the Lindsay Chr. Ref. Church, 206 Angeline St. N., D.V., on May 9, 1982, at 8:30 p.m. Best wishes only.
Home address: R.R.#2, Cameron, Ont.

1957 1982
May 17
With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

WILBUR and BERENDINA
JACOBI
(nee Van Vliet)

Happy anniversary Mom and Dad, with love from:
Jeff & Maureen Jacobi; Melissa, Kristin — Shady Acres, Spruce Grove, Alta.
Jim & Anita Lindemulder — Leduc, Alta.
Darrell
Felicia
Tim
Home address: 16524 - 79A Ave., Edmonton, AB T5R 3J3

1927 1982
Phil. 4:6,7
On May 6, 1982, we hope, the Lord willing, to celebrate the 55th Wedding Anniversary of our parents, grandparents, great-grandparents,

FREDERIKUS MENNO
and
ROELFIE KNIP
(nee Bekkering)

Happy Anniversary Dad and Mom, Opa and Oma, Grand Opa and Grand Oma.
We wish you the Lord's blessings on this day and always:
Victor & Jeltje Knip
Henry & Tallie Nieman
Harry & Karen Knip
18 grandchildren and 9 great-grandchildren
You are invited to share this happy occasion with them at an open house from 3 p.m. — 6 p.m. on May 6 at Harry and Karen's place (2 farms north of Fred Knip Sr.)
Best wishes only.
Home address: R.R.#2, Lucan, ON N0M 2J0

Classified Advertising

ANNIVERSARIES

1927 1982
Bierum Aylmer

May 12

With joy and thankfulness to the Lord for his many blessings, we are happy to celebrate with our parents, grand- and great-grandparents,

BEREND and FENNA HAGEMAN
(nee Idema)

their 55th Wedding Anniversary. Together with them we thank the Lord for blessings in their 55 years together and pray for his continued guidance and care in the years to come.
With love and appreciation from your children and grandchildren:
Fred & Dorothy Hageman;
Ben & LeeAnne Hageman
John & Alida Bol
Jack & Fenny Kralt
Jolanda
Yvonne
— Burlington, Ont.
Luit & Agina Bakker;
Harry
Brian
Fenny
Greta
— Aylmer, ON
and 5 great-grandchildren
Everyone is welcome to come to our open house which will be held on May 12, D.V., from 2-5 p.m. at 40 Park St., Aylmer, ON N5H 2P3

Gaastmeer. (Fr.) Jarvis, Ont.
1937 1982

May 13

"Commit your way to the Lord; trust in him, and he will act" (Psalm 37:5).
On Thursday, May 13, 1982, the Lord willing, we hope to celebrate with our parents and grandparents,

JOHN and PATRICIA HOGETERP
(nee Deinum)

the occasion of their 45th Wedding Anniversary.
We rejoice with them on this happy occasion. Our wish and our prayer is that the Lord will continue to bless and keep them in his care in the years ahead.
With love and congratulations from their children and grandchildren:
Peter & Ruth Hogeterp; Jeff, Debbie & Adely, Pauline — Jarvis
Martha & Louis Bill; Pamela & Harry, Jennifer, Renee, Barbara, Chris — Jarvis
Rose & Mike De Beer; Jason, Patti-Lou, Meredith, Melissa — Jarvis
Clarence & Pat Hogeterp; Kevin, Kristin, Joshua — Grand Rapids, Mich.
Hazel & Larry Schipper; Ryan, Melanie — Charlottetown, PEI
Open house to be held, D.V., May 13, 1982, in the Fellowship Hall of the Ebenezer Chr. Ref. Church, Jarvis from 7:30 - 9:30 p.m.
Best wishes only, please.
Home address: R.R.#1, Jarvis, ON N0A 1J0

Smilde Chatham
1947 1982

May 7

With praise and thanksgiving to our Lord, we are happy that we may share and celebrate with our parents and grandparents their 35th Wedding Anniversary,

CORNELIS and REINA FEYEN
(nee Mast)

May the Lord continue to bless them and keep them in his care in the time to come as he has done throughout their years together.
With love from us all:
Jacob & Lynnda Feyen; Kenneth, Betty-Renee, Michael, Bradley — Chatham, Ont.
Fred & Margaret Feyen — Chatham, Ont.
Wilma & Will Rypstra; Kevin, Shannon — St. Catharines, Ont.
Jeannie Feyen — Red Deer, Alta.
Hetty & Stan Zondervan; Renee, Dennis — Chatham, Ont.
Irene Feyen — Chatham, Ont.
Home address: 24 Zircon Place, Chatham, ON N7M 5Y9

ANNIVERSARIES

Fifty Golden Years
Oudega (W), Fr. Hamilton, Ont.
1932 1982

May 12

Their 7 children, 7 children-in-law, 35 grandchildren, 8 grandchildren-in-law, and 14 great-grandchildren, thank God for his keeping in his care his children,

CORNELIS and DIEUWKE HOGETERP
(nee Elzinga)

for 50 years, through depression, war, and immigration. We thank them for teaching us God's faithfulness and love, and wish them God's choicest blessings in the years ahead.
Leo & Tina Miedema — Jarvis, Ont.
Andy & Rose Poortinga — Woodstock, Ont.
Jack & Winnie De Boer — Hagersville, Ont.
Peter & Hazel Jansen — Hagersville, Ont.
John & Lillian Veenstra — Ottawa, Ont.
Peter & MaryAnn Hogeterp — Windsor, Ont.
Herb & Shirley Scholten — Moorefield, Ont.
The public is invited to an open house to be held on Saturday, May 15, 1982, from 2 to 4 p.m., in the Fellowship Hall, Ebenezer Chr. Ref. Church, Jarvis, Ont.
Home address: 48 Szollosy Circle, Hamilton W., ON L9B 1T8

April 30

With joy and thankfulness to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

LOUIS and JANTJE KOK
(nee De Groot)

May the Lord continue to bless them and keep them is the prayer of their thankful children.
Dirk & Netty Kok — Thunder Bay
Teena & Henry Ryzebol — Strathcona, Man.
Max & Ada Kok — Thunder Bay
Briena & Ralph Meems — Murillo
12 grandchildren
Home address: Dawson Rd., R.R. #12, Thunder Bay, ON P7B 5E3

1956 1982
On April 20, 1982, we celebrated the 25th Wedding Anniversary of our parents and grandparents,

ART and NELLIE KORPEL
(nee Mellegers)

Happy anniversary Dad and Mom, Opa and Oma. May God bless you and keep you in his care for many more years to come.
With love from all of us:
Bill & Henriette Steenbergen; Alicia, Maureen, Nathan — Cambridge
Pete Korpel; Chris — Brampton
Marilyn Korpel — Brampton
Home address: 176 Weybridge Trail, Brampton, Ont.

1947 1982

May 9

With joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

MARTIN and HENNIE POELMAN
(nee Bysterveld)

We pray that God will bless them and keep them for many more years together.
With love from:
Tom & Clara Poelman; Angela, Crystal, Julia — Surrey, BC
Lloyd & Joanne Poelman — Clinton, ON
Hans & Rita Van Dyke; Khrista, Darryl, Amanda — Clinton, Ont.
John & Eileen Moerbeek; Julie, Michael — Goderich, Ont.
Steve & Linda Keys; Gregory, Leanne — Varna, Ont.
Donald Poelman — Seaforth, Ont.
There will be an open house on Friday, May 14, 1982, from 8 - 10 p.m. in the Clinton Chr. Ref. Church hall.
Home address: R.R.#4, Seaforth, ON N0K 1W0

ANNIVERSARIES

1942 1982

May 15

"As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth and for evermore" (Psalm 125:2).
With joy and thankfulness to the Lord, we are happy to announce and celebrate the 40th Wedding Anniversary of our parents and grandparents,

CORNELIS and DIEUWKE KUIPERS
(nee Feenstra)

Happy anniversary Dad and Mom! May our faithful covenant God continue to bless and keep you, and to enrich your lives together for years to come.
Evelyn & Ben Klumpenhouwer
Femmie & Henry Tibben
Grace & George Tibben
Clara & Harry Bierman
Jake & Joyce Kuipers
Sidney & Margaret Kuipers
Roselyn Kuipers
and 20 grandchildren
There will be an open house on Saturday, May 15, 1982, from 3-5 p.m. at the Lion's Hall (opposite the Chr. Ref. Church in Athens).
Home address: R.R.#2, Lyndhurst, ON K0E 1N0; phone: (613) 928-2960

Geloofd zij God met diepst ontzag;
Zijne gunstbewijzen.
Op 29 april 1982, D.V., hopen wij met onze ouders, groot- en overgrootouders,

WILLEM en ELIZABETH ROFFEL

De dag te herdenken dat zij 50 jaar geleden in het huwelijk zijn getreden.
Hun dankbare kinderen:
Guy & Sylvia Van Marum;
Betty & John; Janine,
Jack & Marie,
Alice & Clarence,
Wilma
— Sarnia, Ont.
Cor & Lies Vander Elst; Marilyn, Betty, Jeffery — Strathroy, ON
Home address: 250 Riverside Dr., Strathroy, ON N7G 2G6

1937 1982
On May 13, 1982, the Lord willing, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

HENRY and BETTY SAMPLONIUS
(nee Bakker)

May the Lord continue to bless you and keep you in his care for many years to come.
Congratulations from your family:
Homer & Pearl Samplonius
Gerald & Dorothy Samplonius
Fred & Jean Samplonius
Bill & Margaret Samplonius
Tina & Joe Horkai
John & Lynn Samplonius
Sidney & Mary Samplonius
and 21 grandchildren.
Home address: 5-1961 Eagle St., Abbotsford, BC V2S 3A7

1957 1982

May 3

MARTIN and ANTONIA SPEELMAN
(nee Spoelstra)

"As for me and my house, we will serve the Lord" (Joshua 24:15).
We thank the Lord for safely guiding Mom and Dad in their 25 years of marriage. We pray the Lord will bless them in the years to come.
Pete & Carol Speelman; Andrea, Jenessa
Henriette & Martin Baelde (fiancee)
Charlie & Janette Speelman; Amanda
Marlene & Dave Haveman (fiancee)
Annette
Mark
Reception will be held on May 3, 1982, at 8:00 p.m. in the Strathroy Westmount Church, 405 Drury Lane.
Everyone welcome. Best wishes only.

ANNIVERSARIES

Anjum, Fr. Orillia, Ont.
1937 1982

May 10

WILLEM and KLASKE SCHENK
"Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God."
The children of Willem and Klaske Schenk are proud to share in the joy of their parents' 45th Wedding Anniversary.
Happy anniversary Dad and Mom, Opa and Oma.
Klaas & Ineke; Caroline, Joyce, Bill, Rick
Alie & Piet; Fred, Sylvia, Hilda
John & Audrey; Rob, Andrea
Johan; Michael
Jelle & Rose
Home address: 96 Westmount Dr. N., Orillia, ON L3V 6C2

1937 1982
Andyk Chatham, Ont.

May 13

With praise and thanksgiving to God, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

GERRIT and PIETJE SLUYS
(nee Groot)

We give thanks to God for keeping them in his care and we pray that he will continue to be with them.
With love and congratulations from their children and grandchildren:
Bill & Jill Sluys; Steven, Robert, John Peter — Blenheim
Pete & Marsha Sluys; Angelina, Anita, Michelle, Dwayne — Dalemead, Alta.
Fia & Richard Moxham; Shawn — Lambeth
Irene & Gary Johnson; Troy, Brit, Chad — Merlin
Margaret & Bill Heinhuis; Daryl, Michael, Carolyn, Jeff — Chatham
Katie & Jerry Riesebos; Jonathan, Aaron, Kyle — Blenheim
Murray & Judy Sluys; Emily, Patty, Debbie — Courtney, BC
Jack & Yetha Sluys; Chad, Nicholas — High River, Alta.
Home address: 149 Mercer St., Chatham, ON N7M 4B3

1957 1982
Sneek Chatham

May 9

With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

MIKE and GAYE VANDERWOUDE
(nee DeBoer)

We pray that God may continue to bless them and keep them for many more happy years together.
With love from your children:
Annette & Arie VandeKamp (engaged) — Harderwijk, The Netherlands
Jenny & Ray Wolting
Frank & Mona Hoekstra (engaged)
Michael
Home address: 434 McNaughton Ave. E., Chatham, ON N7L 2G9

1952 1982

May 8

With joy and thankfulness to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

WILLIAM and AUDREY VAN HERK
(nee Griffioen)

We pray that God may continue to bless them and keep them for many more years of happiness together.
Congratulations and love from us all:
John & Debbie Haanstra; Marsha, Ronnie, Daryl, Adrian — Caistor Centre
Case & Wilma Van Herk; William, Kenneth — Grimsby
Nelly — at home
Joanne — at home
John — at home
Jim — at home
Home address: R.R.#1, Caistor Centre, ON L0R 1E0

ANNIVERSARIES

1947 1982

May 16

"The Lord watches over you; the Lord is your shade at your right hand" (Psalm 121:5).
With thankfulness to our God, we are happy to announce the 35th Wedding Anniversary of our parents and Opa and Oma,

JIM and HILLY TERPSTRA
(nee Bakker)

It is our prayer that our God will continue to watch over you and keep you in his loving care.
With love:
Pete & Inez; Michael, Michelle — Red Deer
Bob & Liz; Billy, Leslie — Morinville
Tony & Gerda; Cristine, Darrin — Red Deer
Nick & Joanne; Nicole, Lelana — Edmonton
Murray & Sarah — Rocky Mountain House
John & Kelly; Tiffany — Red Deer
Peter — at home
Open house will be held at their home on Sunday, May 16, 1982, from 2-5 p.m.
No gifts, please.
Home address: 5622-60 Ave., Red Deer, Alta.

1957 1982

May 11

"Bear one anothers burdens and so fulfill the law of Christ" (Galatians 6:2).
With praise and thanksgiving to our Lord, we wish to announce the 25th Wedding Anniversary of our parents,

COR and TINA VANKOOTEN
(nee Koopman)

We thank God for the many years he gave us together and for the love we shared as a family. May the Lord continue to bless them and keep them in his care.
Elsie — R.R.#2, Chesterville, Ont.
Nancy — 80 A Norfolk, Guelph, Ont.
Richard — Box #265, #231, Classic Ave., Toronto
Diana — at home
Open house on May 8, 1982 from 7:30 — 10 p.m. in the First Chr. Ref. Church, 181 Charlton Ave. W., Hamilton, ON
Home address: 91 Kimberly Dr., Hamilton, ON L8K 4K7

1932 1982

May 12

With praise to the Lord, we announce the 50th Wedding Anniversary of our parents and grandparents,

FEDDE and RIKA ZANDSTRA
(nee Baron)

Congratulations Dad and Mom, Pake and Beppe!
Ge & Eliza Mostert; Martin, (Bangladesh) Rita, Cora & Pete (friend), Marilyn, Linda — New Castle
John & Ellen Zandstra; Fred, Ben, John, Tim, Beverly, Wayne, Cheryl — Jarvis
Jessie & Martin Mostert; Carolyn, Richard, Raymond, Loretta — Bowmanville
Gerry & George Elzinga; Roger, Renita & Menno (fiance), Helana, Floyd, Kevin, Melanie — Simcoe
Jannes & Marianna Zandstra; Pam, Micheal, Richard, Rachel, Sara, Peter — Ancaster
Bill & Corrie Zandstra; Denise, Bryan, Karen, David — Millgrove
Tetty & Hank Bakker; Darrell, Charlena, Anissa, Deanna, Bradly — La Salette
Helen & Bill Van Straten; Willem, Adam, Joel — Ingersoll
Julie & Brian Paterson; Paul, Amanda, Scott — Waterford
Open house will be held May 14, 1982, from 2-4 p.m. in the Chr. Ref. Church, Jarvis.
Home address: 69 Talbot St. E., Jarvis, ON N0A 1J0

Classified Advertising

ANNIVERSARIES

Zierikzee Shaughnessy
1932 1982

With praise to God, we wish to announce the 50th Wedding Anniversary, on May 6, of our parents, grandparents and great-grandparents,

LEENDERT and ELIZABETH VANDER WEKKEN

May the Lord continue to bless them in their remaining years.
Congratulations, Mom and Dad from:
Stoffel & Hilleen Vander Wekken — Zierikzee
John & Grace Vander Wekken — Iron Springs, Alta.
Dan & Margaret Vander Wekken — Calgary, Alta.
Corrie & Sonny Irvine — De Winton, Alta.
Sara & Lou Slomp — Nobleford, Alta.
Jenny & George Reurink — Calgary, Alta.
Toni & Ruth Vander Wekken — Red Deer, Alta.
Nellie & John Venhuis — Edmonton, Alta.
Joanne & Joe Barthel — Lethbridge, Alta.
Marie & Richard Thompson — Shaughnessy, Alta.
39 grandchildren, 5 great-grandchildren.
Home address: Box 55, Shaughnessy, Alta.

1937 1982

May 13

With joy and thankfulness to our God, we wish to announce the 45th Wedding Anniversary of our parents and grandparents,

ALBERT and ROELOFJE ZOMER
(nee Wassens)

May the Lord continue to bless you and keep you in his care in the years to come.
Congratulations and all our love:
Jack & Janice Zomer; Randy, Eric, Ian — Hornby
Ray & Carol Zomer; Rob, Kevin, Brian, Michelle — Mississauga
Wally & Dianne Zomer; Mark, Paul, Andrea, Jamie — Burlington
Allan & Tilly Zomer; Jeff, Cheryl, Jennifer — Georgetown
Henry & Alice Zomer; Michael, Julie, Kelly — Burlington
Open house will be held on Saturday, May 15, 1982, from 2-5 p.m. at their home. Best wishes only, please.
Home address: 5710, 8th Line, Hornby, Ont.

OBITUARIES

On Thursday, April 15, 1982, the Lord in his mercy took to his eternal home,

CORNELIS H.J. HEIJ

in his 78th year.
Beloved husband of Mietje Heij-De Wilde,
dear father of John and Susan Heij, loved opa of Shawn, Christopher, Andrew Heij,
brother of Dora Souman and Annie De Bruyne (Aalten, The Netherlands),
brother-in-law of Rie Heij-Kloppers (Zeist, The Netherlands)
Predeceased by his first wife Johanna Heinen, his brother Jan, his sister Wilhelmina, and his parents.
Funeral services were held on Monday, April 19, in the First Chr. Ref. Church of Kitchener, ON, at 2 p.m. Rev. Dr. R. Kooistra officiated.
"Praise be to the God and the Father of our Lord Jesus Christ! In his great mercy, he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil, or fade — kept in heaven for you" (1 Peter 1:3,4).
Home address: 175-1701 Queen St. N., Kitchener, ON N2H 2H9

Get a C.C. subscription for a friend

OBITUARIES

On April 15, 1982, after a brief illness, it pleased the Lord to take home our dearly loved son and brother,

JASON MARK

at the tender age of 2 years and 9 months.
Our comfort is the sure knowledge that he is one of God's lambs, "Safe in the Arms of Jesus."
Allan & Joanne Heidbuurt; Jeff, Karen, Scott, Brad
The funeral took place on Saturday, April 17, 1982 in Dundas, Ont.
Home address: R.R.#2, Waterdown, ON L0R 2H0

The Lord in his wisdom allowed 2 years and 9 months to prepare our beloved grandchild, nephew and cousin,

JASON MARK HEIDBUURT

for glory.
He whose Arm encircled Allan and Joanne through Jason's brief illness has also proven to be their Strength now. Praise to His Name!
Pake & Beppe Tigchelaar
Uncles, aunts, cousins
April 15, 1982.

The Lord, in his wisdom, took home our dear father, grandfather and great-grandfather,

WILLEM HUBERTS

Widower of Eke Huberts-nee Van-Assen
Father of:
Ben & Tina Huberts — Moorefield
John & Linda Huberts — Moorefield
Albert & Grace Huberts — Moorefield
Henry & Bonnie Top — Brampton
Jan & Aafke Visscher — Waterloo
22 grandchildren and 2 great-grandchildren
April 13, 1982.
R.R.#3, Moorefield, ON N0G 2K0

Ruim een half jaar na het overlijden van zijn vrouw nam de Here op 13 april 1982 weg onze vriend,

MR. WILLEM HUBERTS

op de leeftijd van bijna 81 jaar. Dat hij nu mag juichen voor Gods troon is de troost van zijn kinderen en familie.
Mrs. B. Katerberg
Mr. & Mrs. P. Karsten
Mr. & Mrs. J. Vos
Mr. & Mrs. J. Geerlinks
Mr. & Mrs. S. Hansma
Drayton, ON

On April 6, 1982, the Lord suddenly called home through a tragic accident,

TED VANDERKWAAK

dear son and brother of our former pastor, Rev. and Mrs. Nick VanderKwaak and family.
We hereby express our Christian sympathy and may our gracious God comfort the family in this time of sorrow.
The Consistory of Maranatha Chr. Ref. Church of York, Ont.
Rev. Philip Stel, president
John de Groot, clerk

"Weeping may tarry for the night, but joy comes with the morning" (Palm 30:5b).
On Tuesday, April 13, 1982, God called home to be with him in eternal glory, our beloved husband, father, and grandfather,

THEUNIS VANDER VEEN

at the age of 57.
Beloved husband of Mrs. Aafke VanderVeen (Hoekstra)
Beloved father of:
Heine & Bonnie Vander Veen — Agassiz, BC
Ype & Gail Vander Veen — Finch, Ont.
Ykje & Doug Striker — Agassiz, BC
Clare & Bill Don — Calgary, Alta.
Sid — home
Brenda — home
Beloved grandfather of:
Helena, Theresa, Joshua, Jennifer, Matthew, Kristopher
The funeral was held Friday, April 16, 1982, at the Chr. Ref. Church, Williamsburg, Ont. Rev. W. DeJong officiated.
Home address: R.R.#1, Finch, ON K0C 1K0

OBITUARIES

The Lord is my Shepherd.
Suddenly the Lord took home our dear brother-in-law and uncle,

JAN LAMBERINK

on Saturday, April 10, 1982 in his 60th year.
May the Lord graciously sustain our sister Hanna and her children.
Peter & Catrina Mellegers — Windsor
Dirk Lammers — Drayton
Albert & Nell Lammers — Cobourg
nieces and nephews

Congregation and consistory of Westmount Chr. Ref. Church of Strathroy, Ont., express their christian love and sympathy to all the members of the family with the passing away of their beloved father and grandfather,

JACOB QUARTEL

on April 14, 1982. With deep gratitude, the congregation and consistory of Westmount will remember his loving and able service as musician and organist. May the living Lord bless and comfort you in your sorrow.
Praise to his holy name for his benefit to us.

"Gezaaid in oneer, opgewekt in heerlijkheid" (1 Cor 15:43).
Op 13 april heeft de Here thuis gehaald onze geliefde broer en zwager,

THEUNIS VANDER VEEN

op de leeftijd van 57 jaar.
Geliefde echtgenoot van Aafke VanderVeen-Hoekstra
Louwrens & Cathrina Veerman — Cornwall, Ont.
Sye & Pietje Vander Veen — Eestrum
Eeltje Van Wieren Vander Veen — Surhuisterveen
Piet & Janny Vander Veen — Barendrecht
Willem & Akke Bruining — Newinton, Ont.
Hendrik & Aafke Vander Veen — Heerde
Sytse & Aukje Byker — Oostermeer
Marten & Ali Vander Veen — Oostermeer
Riekele & Doetje Algra — Oostermeer
Rochus & Ypke Van Wieren — Engwierum

On Tuesday, April 13, 1982, the Lord took unto himself our dear uncle,

THEUNIS VANDER VEEN

May Tante-Aafke and her children embrace God's promise that he, "...shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).
Uncle Theunis will be affectionately missed by:
Wiepo & Audrey Bruining — Newington, Ont.
John & Ykje Tibben — Brinston, Ont.
Heine & Anne Bruining — Newington, Ont.
Bob & Griet Griffin — Calumet Island, Que.
Anne Bruining — Edmonton, Alta.
Bonnie Bruining — Newington, Ont.
Dorothy Bruining — Ottawa, Ont.
Andy & Ykje Veerman — Fenwick, Ont.
Leo & Shirley Heidinga — Kingston, Ont.
Heine & Hennie Veerman — Winchester, Ont.
Norman & Linda Augi — Cornwall Ont.

"Jesus said, 'I am the resurrection and the life, he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.' "
On April 7, 1982, the Lord suddenly took unto himself, his child, our faithful member,

EISE VAN HUIZEN

We mourn with Mrs. Van Huizen and family in this time of bereavement.
The Board, Trenton Christian School, Trenton, Ont.

OBITUARIES

"Do not let your hearts be troubled. Trust in God, trust also in me. In my Father's house are many rooms" (John 14:1,2).
On April 7, 1982, as a result of a tragic accident near Atlanta, Georgia, our son and brother,

THEODORE (TED) NICHOLAS VANDERKWAAK

died and went to be with Jesus in our heavenly Father's house.
He was 17 years old.
Ted is survived by his parents: Rev. Nicholas and Jean VanderKwaak — Cutlerville, MI;
a brother, Timothy
three sisters: Anita, Evelyn, and Dorothy
— all at home;
his grandparents:
Mrs. Janie VanderKwaak — Terrace, BC
Mr. Tjeerd Strikwerda — Bowmanville, Ont.
and many uncles, aunts and cousins as well as friends.
The funeral service was held on Easter Monday, April 12, 1982 from the Covenant Chr. Ref. Church of Cutlerville, MI, Rev. Marvin VanderVliet and Rev. James Kok officiated. Interment: Blain Cemetery.
Home address: 505 Sundale, S.E., Grand Rapids, MI 49508

As family, we mourn the loss of our grandson, nephew and cousin,

THEODORE (TED) NICHOLAS VANDERKWAAK

son of Rev. and Mrs. Nick and Jean VanderKwaak — Cutlerville, Mich.
who died in a tragic accident at the age of 17 on April 6, 1982.
He is sadly missed by his:
Grandfather: Mr. T.C. Strikwerda — Bowmanville, Ont.
uncles, aunts and cousins:
Andy & Henny Strikwerda; Ted, Cindy, Dory, Brenda, John — Newcastle, Ont.
Evelyn & Sieds Vander Meer; Howard, Ted, Ada, Elsa, Julia — Newmarket, Ont.
Rich & Sandy Strikwerda; Tom, Dan, Ruth — Barrie, Ont.
Elizabeth & Tom Sikma; Anne, Irene, Joan, Glen, Mark — Norwich, Ont.
Hans & Ida Strikwerda; Winona, Annette, Rachel — Woodstock, Ont.
Philip & Bonnie Strikwerda; Cheryl, Jeffrey, Matthew — Lethbridge, Alta.
Fred & Edel Strikwerda; Joshua — Delta, BC
"The Lord is my light and my salvation" (Psalm 27:1a).

"Then sings my soul, my Saviour God to thee; How great thou art, how great thou art."
Suddenly on April 9, 1982, the Lord called to himself our dearly loved husband, father and grandfather,

ADRIAAN VANDESANDE

in his 72nd year.
Beloved husband of Joanne.
Dear father of:
Peter & Anita — Fort McMurray
Diana — Ottawa
Peter Jr. — Maple Ridge, BC
John & Jane; Jane, Ed, Lynda — Nepean
Andre & Helen; Jeff, Donna-Lee — Manotick
Leah & Chris Snippe; David, Stephen, Jimmy, Michael — Nepean

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R.S. BAKEMA
Telephone: [705] 645-2738

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Archie & Anne Polstra [owners]

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or phone: (705) 696-2951

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R.R. 3, Newmarket L3Y 4W1
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STONEY CREEK: We are looking for a mature person, with experience or nursing ability, to live-in and take care of our father; there are two working brothers living at the same residence. Please call: (519) 759-3508, Mrs. Denise Vandenberg, Brantford, Ont.

Classified Advertising

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Please call: (416) 663-3229

or apply in person.

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needs a

principal

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Phone: (519) 752-3620

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London, Ontario

Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in,

★ **French** ★ **Business**

Please send your application to:
W. Drost, Principal,
London District Christian Secondary School,
24 Braesyde Ave., London, ON N5W 1V3
Phone: (519) 455-4360

GUELPH: John Calvin Christian School requires a part-time teacher for the **7 and 8 level,** 2 days a week; ability to teach French and music is an asset. Consider becoming part of this growing community located in attractive university setting. Contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8 or phone: 824-8860 (school) or 836-6507 (home).

ORANGEVILLE: Orangeville Christian School Society invites applications for the position of **part-time French** teacher; this position involves approximately two days per week and can be combined with principal's relief. Inquiries and applications should be sent to: Mr. R. Duggan, Principal, Box #176, Orangeville, ON L9W 2Z6; phone: (519) 941-3381

British Columbia

PRINCE GEORGE: Cedars Christian School in Prince George invites applications for a **teaching principal** for grades K-10 to teach in the area of English and/or Social Studies or possibly French. Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

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COLBORNE: 96 acres, 70 workable; river footage. KA59.

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HAY Twp.: onion plant; 128 acres; Hwy. location; will sell land separately. QG17.

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HAY Twp.: 138 acres; 80 sow, 600 hog capacity; brick bungalow. QP22.

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HULLETT Twp: 45 tie-up dairy barn; 125 acres; brick house; FCC mtge. LD8.

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PERSONAL

Looking for someone to love and have a lasting friendship with. Christian male, divorced, early 30's, loves travel, dining and dancing, camping, and being active — just enjoys life to its fullest. If that sounds like you and are in the age of 24 to 30 who loves to boogie please reply to: Box #4699, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3. A photo would be nice as well.

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

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Classified Advertising

SUMMER JOB MARKET

ACTON: I am a 19-year-old in grade 13 and seeking summer employment on a **fruit** or **vegetable farm** or **greenhouses**; have farm experience; am available June 14 to the end of August. Please contact: Alice Faber, R.R.#2, Acton, ON L7J 2L8; or phone: (519) 853-1189.

ANCASTER: Experienced young woman wants summer job, in Ancaster/Hamilton area; beginning late April; in any of these areas: cleaning homes or offices, babysitting while housecleaning, typing or others. Call Diana at (416) 765-4195 or write: R.R.#2, Ancaster, ON L9G 3L1

ANNON: 16-year-old Christian girl, living on a dairy farm, would like to work as a mother's helper, in greenhouses, or any other kind of job available. Please write or call: Judy Struyk, R.R.#2, Annon, ON N0H 1B0; phone: (519) 371-0450

ATWOOD: 16-year-old boy seeks employment on dairy or pig farm; experience in both; available from June 20 to September 3. Call or write: Bill VanderLei, R.R.#1, Atwood, ON N0G 1B0; (519) 356-2315

BELLEVILLE: Calvin College student seeks summer employment; May 24 - early September; anywhere in Ontario (preferably Trenton-Belleville-Kingston area); experience in fast food restaurants, housecleaning, typing, babysitting; very willing to do any type of work. Call or write: Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; phone: (613) 962-3350.

BLUEVALE: 16-year-old girl seeks summer employment; is willing to do anything; has lived on a dairy farm; has experience in picking raspberries, strawberries and cucumbers. Please call or write: Joanne Veldhorst, R.R.#2, Bluevale, ON N0G 1G0; phone: (519) 887-9015

BOWMANVILLE: Responsible, Christian, Dutch girl, 16 years, likes to spend summer holidays with Christian family as mother's helper, while they're travelling and/or camping, remuneration optional; available July and first 2 1/2 weeks of August. Contact: T. Batelaan, Group 1, Box #44, R.R.#6, Bowmanville, ON L1C 3K7; phone: (416) 623-2375 after 5 p.m.

BOWMANVILLE: I would like to have a summer job to continue my studies at Dordt College. I am 18; have experience in gardening, typing, housekeeping, and babysitting; would be happy with an in- or outside job either in Ontario or Alberta. Contact: Betty-Ann De Jager, 120 Scugog St., Bowmanville, ON L1C 3J6; phone: (416) 623-4824

CAISTOR CENTRE: 16-year-old Christian girl seeking summer employment anywhere in the Niagara Peninsula; have experience in child care, but am willing to try anything. Contact: Annette Klazinga, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-7700.

CAMBRIDGE: Seventeen-year-old Christian girl, raised on a dairy and pig farm, would like a job on a farm, preferably a dairy farm; also willing to do housework, garden work, or any other combination of jobs; willing to work anywhere in Ontario. Brenda Versteeg, c/o B.H. Pennings, R.R.#21, Cambridge, ON N3C 2V3; phone: 658-2692.

CALEDONIA: My name is Kerry Fluit. I will be 16 at the beginning of the summer and have one summer's experience work in a feed mill, will do any kind of work. Call or write Mr. Kerry Fluit, R.R.#1, Caledonia, ON N0A 1A0; phone: (416) 765-4222

CAMBRIDGE: Dutch, Christian girl, age 21, seeks summer work for 2 or 3 months on dairy farm in Southwestern Ont.; has three years experience on large, dairy farm in Holland. For more information contact: Bert Marskamp, 10 Glen Rd., Apt. #10, Cambridge, Ont.; phone: (519) 623-9142

CAMBRIDGE: 21-year-old, female agricultural student wanting summer employment, preferably on a **dairy farm** or on a fruit or vegetable farm; have 2 summer's experience on dairy farms; available from May until the end of September. Please call or write to: Janet De Vos, R.R.#32, Cambridge, ON N3H 4R7; phone: (519) 621-3869

CAMBRIDGE: 17-year-old male looking for summer employment; is willing to do anything, but would prefer **farming.** Write: Murray Salverda. R.R.#3, Ayr, ON N0B 1E0; phone: (519) 632-7542

CLINTON: 17-year-old boy looking for a full-time or a summer job. I have worked on a dairy farm, hog farm; also landscaping and camp maintenance work. Please write: Mel Visser, G.M.B. 304, R.R.#5, Clinton, ON N0M 1L0; phone: 482-3537

DRAYTON: 15-year-old male student seeks employment for the summer months on a **farm** in southern Ont.; can start June 21; one summer experience on large dairy farm. For information call: Randy Geerlinks at (519) 638-3062 or write to: P.O. Box 162, Drayton, ON N0G 1P0

DRAYTON: Summer job wanted by 19-year-old, Dordt College student; will consider every opportunity; available May 10. Apply to: Jacqueline Rumph, Box 4, Drayton, ON N0G 1P0; phone: (519) 638-2053.

DRAYTON: 17-year-old girl, raised on dairy farm wants employment, preferably farm work, but is willing to consider any other type of job; willing to work anywhere in Ontario. Cathy Visscher, R.R.#2, Wallenstein, ON N0B 2S0; phone: (519) 638-2470

DRAYTON: Jane Borger, College student looking for any type of work; available June 1, 1982; experience in: farm work, housecleaning, mother's helper, receptionist and research. P.O. Box 141, Drayton, ON N0P 1G0; (519) 638-2066 or Sigma 3, Calvin College, Grand Rapids, MI; (616) 942-9150, etc. 2172.

DRAYTON: Dutch girl wants job as mother's helper; she can cook and is handy with children; will be available for about six weeks this summer. The reason for wanting this job is to do something with her free time and polish up on her English; wages optional; preferably in southern or eastern Ontario. Call: (519) 638-3282.

DRAYTON/MOOREFIELD: 17-year-old girl would like a summer job doing anything. Phone: (519) 638-2936 or write: Sylvia Vanden-Hazel, R.R.#2, Moorefield, ON N0G 2K0

DUNNVILLE: Student with nine months experience wishes to work on a **dairy farm.** Call: (416) 774-8431

DUNNVILLE/JARVIS: College student seeks summer employment on **farm**; 3 summer's experience, also some experience in greenhouse work; available May 1, 1982. Please contact: Judy Scholman, R.R.#2, Dunnville, ON N1A 2W2; phone: (416) 774-6184

GODERICH: Wilma Brink is willing to do anything in her summer holidays which start middle of June-September; babysitting, mother's helper, day care centre — you name it! Experienced as Vacation Bible School helper. I am a 16 year old, grade 11 student. Phone: 529-7603 or write: R.R.#6, Goderich, ON N7A 3Y3

GODERICH: I am Marietta Oskam, 16 years of age, highschool student, seeking summer employment; enjoys working with children, nursery work, outdoor work, etc. Please write: R.R.#2, Goderich, ON N7A 3X8; phone: (519) 524-6475.

GUELPH: Responsible, 15-year-old, female is seeking employment as a mother's helper; is experienced in housekeeping and babysitting. Write or phone: Joyce Verhulst, 21 Oriole Cres., Guelph, ON N1G 1J5; phone: (519) 824-0102.

HAMILTON: 18-year-old student looking for summer job; has some mechanical and farm experience. Call: Harold Mulder, (416) 385-5485

HAMILTON: An eager 18 1/2-year-old girl looking for a full-time or part-time job, will start any time, have experience in day care, and have worked in a store management position; some farm experience. References available. Phone: 385-5402 or write: C. Bazuin, 1423 Upper Wellington St., Hamilton, ON L9A 3S8

HOLYROOD: 18-year-old girl would like a job on any type of **farm** or **office;** experienced on dairy farm; can type 55 wpm and shorthand speed is 80 wpm. Phone: (519) 395-2837, or write: Renee Duiker, R.R.#1, Holyrood, ON N0G 2B0

HOLYROOD: 17-year-old boy seeks job on any type of **farm** or a **store** job; experienced on dairy farm; phone: (519) 395-2837 or write: Richard Duiker, R.R.#1, Holyrood, ON N0G 2B0

JARVIS: My name is Sandra Dykstra and I'm 16 years old; looking for summer employment as **mother's helper**; have experience babysitting and working in a fast food restaurant; would be willing to do anything else. Phone: (519) 587-2142 or write: Sandra Dykstra, 53 Marley Cr., Jarvis, ON N0A 1J0

KITCHENER: A 19-year-old **electrical technician** graduate seeking summer or full-time employment; prefer work in electrical field, but will readily consider other employment. I am a hard worker with a variety of work experience. Contact: Dave Veenstra, 76 Littlefield Cres., Kitchener, ON N2E 2M5; phone: (519) 745-2212

LISTOWEL: 17-year-old, raised on a farm, seeking summer employment on any type of farm; experienced in broilers and pigs but is eager to learn and try anything. Please call: (519) 638-2075 or write: Jack Koetsier, R.R.#3, Listowel, ON N4W 3G8

LUCKNOW: 20-year-old, University student (WLU); available from May to end of August, seeks summer job; several years farming, typing, camp cook, experience; interested in most employment areas. Call or write: Alice Vander Klippe, R.R.#5, Lucknow, Ont.; (519) 357-1688

LONDESBORO: Harold Vanderlei, 17 years old; 12 diploma; majored in Building Construction; seeks farm related or construction site employment; references available. Phone: (519) 523-4576 or write: Box 133, Londesboro, ON N0M 2H0

LUCKNOW: Seventeen-year-old girl seeks summer employment; willing to do just about anything; experienced babysitter and milker. For more information write: Linda VanderKlippe, R.R.#5, Lucknow, ON N0G 2H0; phone: 357-1688.

MALLORYTOWN: 18-year-old, high school student interested in any type of job in southern or eastern Ontario; farm work experience. Please call or write: Harry Rutgers, R.R.#2, Mallorytown, ON K0E 1R0; phone: (613) 923-5428

ORANGEVILLE: 16-year-old male is looking for a summer job. **Gardening** and other **outdoor jobs** preferred. Write to: Charles Doekes, R.R.#5, Orangeville, ON L9W 2Z2; phone: (519) 941-0669

ORANGEVILLE: 15-year-old girl, responsible, non-smoking seeking employment as live-in **mother's helper** or babysitter; experience in babysitting and house cleaning; references available. Write: Joanne Doekes, R.R.#5, Orangeville, ON L9W 2Z2; phone: (519) 941-0669

OTTAWA: 18-year-old Calvin student looking for summer employment in Ont. or Alta., experienced in office work, bakery-cashier, children's day-care centre; would prefer outside work, (farming, landscaping-maintenance, etc.) but will take anything. Write to: Carol Ann Van Nes, 15 Withrow Ave., Ottawa, ON K2G 2H7;phone: 224-1810 or Bennink Hall (354) Calvin College, Grand Rapids, MI 49506 USA

SARNIA: 16-year-old, grade 11 boy, seeks a job on a farm; two previous years experience; willing to board. Call: Rob Kleine Deters, (519) 337-6800, Sarnia, ON.

SARNIA: 19-year-old, 2nd year R.B.C. student seeks a job on a farm; 3-years experience; willing to board. Call: Allen Kleine Deters, (519) 337-6800, Sarnia, ON.

SARNIA/EDMONTON: I enjoy working both with people and out-of-doors but am willing to commit my energy to anything worth my while; have experience as a sales clerk in a garden centre and drug store, and yard work; my gardening experience would be an asset to a nursery; a job in the Sarnia area would be most convenient, but I would appreciate hearing from potential employers in the Edmonton area. If interested please write me: Marlene de Groot, Delta 10, Calvin College, Grand Rapids, Mich., U.S.A. 49506

ST. THOMAS: I'm a 16-year-old girl and have experience in housekeeping, a little office work, camp counselling, etc.; am willing to try something new. Lydia van Meppelen, R.R.#5, St. Thomas, ON N5P 3S9

STRATHROY: Christian high school student, 15-years-old, urgently needs work for the summer; dairy or chicken farm, nursery, or any other work; anywhere in southern Ontario; some experience; references. Please call or write: Neil Bergsma, 317 Drury Lane, Strathroy, ON N7G 3E8; phone: (519) 245-4583.

STRATHROY: My name is Tim Vanden Ende and I am looking for a summer job on a **dairy farm**; have also worked on a pig farm; most of my experience is on a dairy farm. Please call: Tim Vanden Ende at (519) 245-1170 or write: 425 Westmount St., Strathroy, ON N7G 2A1

SEAFORTH: 18-year-old, high school graduate has experience in hog, chicken, and dairy farming; also greenhouse and market gardens; references available. Phone: (519) 527-0705 or write: Leo Vande Ban, R.R.#1, Seaforth, ON N0K 1W0

SMITHVILLE: 18-year-old high school student is in need of a summer job; will do anything; have driver's licence. Please phone or write: Ted Soldaat, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-3840

TRENTON: 16-year-old boy would like summer employment on **farm,** preferably poultry; 3 years experience. Contact: Richard Rhebergen, R.R.#4, Trenton, ON K8V 5P7; phone: (613) 475-0690.

WELLAND: 16-year-old boy with beginners licence (taking Driver's Ed.) seeks employment on **dairy farm** or mixed farm; would prefer non-smoking family; am available from June 18 until September 6 also weekends if close to my residence. Please contact: Eric W. Van der Most, R.R.#3, Welland, ON L3B 5N6; phone: (416) 899-1623

WELLANDPORT: Responsible, 15-year-old, girl, Chr. high student, needs work during vacation months to earn money towards next years tuition fees; loves children, but will try any type of work, anywhere in Southwestern Ontario. Wilma Van Soelen, Elcho Road, R.R.#3, Wellandport, ON L0R 2J0; phone: (416) 386-6711

WOODSTOCK: Young man seeks full-time employment on any type of farm; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452, evenings.

GRAND RAPIDS [Calvin College]: I am Eleanor Vander Stelt, a 19-year-old student at Calvin College; interested in any type of job in Ontario or Alberta; experience as a housekeeper-companion to an elderly lady; farm work (radish-picking); working in a garden centre and nursery; and as a flag-girl on a road crew; am going into nursing and would like more experience working with elderly people or handicapped children; also love working outdoors. Address: Calvin College, Delta 10, Grand Rapids, MI 49506.

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Events Books

Historical Fiction

Cry, beloved country!

The Covenant by James A. Michener; Random House, 1981; hc., 881 pp. Reviewed by Ed Vanderkloet, Toronto, ON

In **The Covenant** James Michener has given us an outstanding novel about South Africa, breathtaking in scope and depth. It gripped my attention from cover to cover.

Like other Michener books, **The Covenant** spans a long period of time. In fact, it crosses about five centuries through which Michener traces the histories of basically three families; the Nxumalos (Bantu), the Van Doorns (Dutch), and the Saltwoods (English). The story centres, however, on the Afrikaners, that group of Dutch, French and German Calvinists who so much dominate South African history and who, despite numerous hardships and setbacks, finally gained the upper hand in governing the country.

Michener describes the first Dutch settlement at the Cape of Good Hope, and migration of the trekboers from Van Riebeeck's small enclave to the mostly empty paradise of what now is the Cape colony and parts of Natal. He vividly portrays the clashes with the Xhosa tribes and the English, as well as the dramatic 19th century exodus to the north (Great Trek), the violent collision with the Zulu culminating in Dingane's treachery and Pretorius' smashing victory at Blood River. Then follows the story of the struggle against English imperialism during the Boer War (1899-1902) with its triumphs and defeats. The book ends with the astounding comeback of the Afrikaners after 1902, their rise to power, and their official establishment of apartheid.

What makes **The Covenant** such a superb novel is the way in which Michener understands and conveys the driving force of Afrikanerdom. That force is the deeply rooted, yet tragically mistaken notion that the white Afrikaners are God's covenant people chosen to defend their promised land against foreigners, and especially against what they consider the black children of Ham.

Michener has no favourites; Bantu barbarism, English treachery, and Dutch arrogance are not concealed but neither are the admirable attributes they also possess, such as friendliness, honesty and hospitality. But the book contains a largely unspoken, yet terrible indictment of a white race that not only ruthlessly subjugates the non-whites, but also does so under the banner: "God wills it." The powerful Broederbond is a pseudo-Calvinist secret society, a cosa nostra whose sinister tentacles reach deep into church and state.

The Covenant shockingly reveals what happens when people make an ideology out of the Christian religion, when the covenant of grace is turned into a national family compact, when God's revelation is used as a ventriloquizing oracle.

Are there no adverse comments to be made about this book? Yes, there are. Michener is too uncritical in his occasional evaluations of life in Canada and the USA. He hardly seems to be aware of the spiritual malaise prevailing here with the result that the difference between South African society and ours is probably too much accentuated in favour of the latter. Also, in a few places, especially towards the end, the narrative becomes a bit contrived. But these flaws do not detract from the fact that **The Covenant** is an exceptional book in which we hear a cry of sorrow for the beloved country.

Children's literature

The adventures of Daniel Tremain

Summer of the Wild Pig, The Melon Hound, The Horse Who Loved Picnics, The Arizona Longhorn Adventure, and Rescue in The Desert, all by Sandy Dengler, Moody/Mitchell, 1979-1981; pb., approximately 125 pp. Reviewed by Jo-Ann Van Reeuwyk, Belleville, ON

Young Daniel Tremain is the central figure on which this series is based. Aimed at the preteen age level, these Pioneer Family Adventure books are interesting, filled with action and fun to read. The five stories are They tell how, with faith, he and his family as well as his friends, meet danger, tragedy and ultimately, triumph. Dengler presents each of the stories in an appealing manner and at a fast pace, appropriately geared to the young age bracket.

Sandy Dengler is a free lance writer with a B.S. from Bowling Green State University and an M.S. at Arizona State University. Interestingly, she has also wrangled for a children's camp during the summer months. She has attempted to present a Christian outlook and philosophy through her adventure series.

The books are printed in fairly large print, without illustration and are easily read in a short period of time.

Each book develops on the central theme of a young, Christian family struggling against the elements in a new land, particularly, in Texas and Arizona. Vivid descriptions of the environment and the introduction of Spanish words for local habitat add to the interest.

The values presented are clear and honest, although at times, they seem to be present in a somewhat forced manner. Certain actions and statements seem unlikely and too mature for the age level of the characters. However, they are still truthful and present the reader with direction and food for thought. I was generally pleased with the series.

CC's Classifieds are not for your average person. The Family Announcements and the personal column are unique to the paper. That is because CC readers are not ordinary people. They are kept together by a common heritage: the Reformed faith. CC readers also form a unique communion of saints.

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June 3 and 4, 1982

A look at the foundational issues in the fields of psychology and sociology, how they have affected North American thinking and views of man, and an attempt at a normative, Christian alternative to these modern views.

The main presentations will be made by members of the 1981-92 Calvin Center for Christian Scholarship. The body of their addresses is the result of their year's work to date on the topic. Prepared responses and extensive discussion follow each presentation.

Sponsored by the Institute for Christian Studies and Calvin College, Grand Rapids, Michigan.

For registration and further information:
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229 College Street
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(416) 979-2331

Let's Play Chess

Editor: Pete Layer

THE FEBRUARY LADDER

Contestants Problems:	#904	#905	#906	#907	Sub-Total	Prev. Total	Total
Points:	3	2	3	2	10	Total	
K. Amsinga (VI)	3	2	-	0	5	82	87
H. Brouwer (III)	3	2	3	2	10	68	78
F. Vander Woude (II)	3	2	-	2	7	10	17

COMMENTS

Two of the Ladderites are very close to the top (90 points). A few others who haven't sent in for a while are also close to receiving a prize. The check in #904 as a key did not fool anyone. Its twin (with the Black Pawn on KN2 rather than on KB2) was published as #848 in the Nov. 80 series.

FEBRUARY SOLUTIONS

#904 (Speckmann) Key: 1. R-N5 check., K-B5; 2. QR-N5 and 3. QR-B5 mate. 1. --, K-R5 or R7; 2. R-KN8 and 3. R-KR1 mate. 1. --, K-B7; 2. KR-N1 and 3. QR-B1 mate.

#905 (Hartong) Key: 1. K-B8 tempo

#906 (Slagmolen) Key: 1. Q-KB8 threat: 2. P-B5 ch., KxP; 3. Q-B3 mate. Variations: 1. --, P-B3 ch.; 2. B-Q7 and 3. Q-N8 mate. 1. --, P-B4 ch.; 2. N-Q7 and 3. Q-N8 mate. 1. --, B-B7; 2. Q-Q8 ch., R-Q2; 3. QxR mate. 1. --, B-KB3; 2. QxB ch., R-K3; 3. QxR mate.

#907 (Kamstra) Key: 1. RxP threat: 2. P-B4 mate.

Calendar of events

May 28, 29	25 Year Anniversary of West Edmonton Christian School. For further details see ad on page 8.
June 3,4	A Christian Approach to Behavioural Science. Two-day seminar sponsored by Calvin College and the Institute for Christian Studies to be a discussion of foundational issues in psychology and sociology to be held at the Institute, 229 College St., Toronto, Ont.
June 9	Hollandse Dag, Moorefield Park; 10:00 a.m.
July 5-16	SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.
May 1	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Collier Street United Church, Barrie, at 8 p.m.
May 2	Rev. Richard Wurmbrand at Peoples Church, Sheppard Ave. E., Willowdale, 11 a.m. and 7 p.m.
May 5	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In the Willowdale United Church on Kenneth Ave. at 8 p.m.
May 8	All Ontario Young Adults Day Rally '82 "Real Living is Giving." Hamilton, Ont.
May 8	Organ Recital by Andre Knevel on Saturday, May 8 at 8:15 p.m. in Christ Church Cathedral on James Street in Hamilton.
May 9	Rev. Richard Wurmbrand at Bethel Presbyterian Church, George and Brookland Sts., Sydney, N.S., 7 p.m.
May 14	Organ recital by Andre Knevel at the St. Thomas Anglican Church, Ontario St., St. Catharines, Ont. at 8:15 p.m.
May 15	Spring concert: Performances by the Brampton Christian Choral Society, "Praise the Lord", direction Mr. Wm. Hoekstra; "Endless Praise" Choir from St. Catharines, direction Della Koole, at 8:00 p.m. in the Second Chr. Ref. Church, Steeles Ave. W., Brampton.
May 15	Singles Fellowship Day, Saturday, May 15, 1982. Bethel Christian Reformed Church, London, Ontario.
May 21	All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
May 21, 22	Annual Clinton Klompenfeest. A Dutch styled week-end in Clinton, ON
May 21-24	All Ontario Young Calvinist Convention, University of Western Ontario, London.
June 19	25th Anniversary of Knox Christian School, Bowmanville.
June 8-18	Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Apr.30	Wed.Apr.28	Fri.Apr.23-10a.m.	Wed.Apr.21-noon
Fri.May7	Wed.May5	Fri.Apr.30-10a.m.	Wed.Apr.28-noon
Fri.May14	Wed.May12	Fri.May7-10a.m.	Wed.May5-noon

Books

Sociology

Love your neighbour through your lifestyle

Living More with Less, Doris Janzen Longacre, Herald Press, 1980; pb., 294 pp. Reviewed by Grace Miedema, Dresden, ON

For those people who are interested in an alternative lifestyle **Living More with Less** is a book full of practical "how-to" hints. The book is basically a collection of letters from Mennonites around the world giving their practical interpretations of biblical standards for everyday living.

These letters are living testimonies of how to use money, clothes, homes, transportation, group functions and buildings to the glory of God. Some of these ideas may not be new, but they all have stewardship of God's creation and love of one's neighbour in mind.

Living More with Less does not lay down the law for us in how to live in relation to our poorer neighbours but it does offer a wide range of suggestions. These practical ideas presented in the book reflect the belief that we must nurture people rather than exploit them, that people are more important than things, that we in North America should stay humble and realize we can learn from the world community, that we are to take care of God's creation, that we are to deal justly with our fellow men, and that there is a standard of Christian non-conformity over against the rest of our society.

There is a satisfying wholeness to this collection of letters in that they reflect honest, Christian responses to God's Word and creation in all areas of life.

VACATION BY BIKE: ***Bicycle Camping*** *by Diana Armstrong is a comprehensive handbook on cycling, covering in detail all aspects of the sport: equipment and maintenance, the art of pedalling, foods, campsites, tripping (start to finish), and clothing, to name a few. The attractive 154 page (8½ x 11) paperback is written in an informal and very readable style. It contains a handy reference section on related books and periodicals and lists the names of major cycling organizations in North America.* ***Bicycle Camping*** *is the second in a series by publisher Douglas & McIntire, the other two books being* ***Ski Camping*** *and* ***River Camping.*** *The Vancouver has released a wide selection of excellent books dealing with the out of doors. (* ***Bicycle Camping,*** *Diana Armstrong, photography by John Kelly; Douglas & McIntire, 1982; pb., 154 pp., many photos, $9.95).*

Christian Living

Life in perspective

Christian Living in a Pagan Culture, Douglas D. Webster, Tyndale House/Mitchell, 1980; 165 pp., $5.95. Reviewed by Harry Antonides, Toronto, ON

This is a helpful guide for Christians trying to come to grips with living in the modern world with its immense conflicts and uncertainties.

Professor Douglas Webster, who teaches at the Ontario Theological Seminary in Willowdale, Ontario, insists that the task of the modern Christian is still the same as that of the first Christians: to live out of the life-renewing and culture-changing power of Christ our Lord. He writes that:

"The Word of God exercises complete authority over every area of life. Both our worship and our work are equally important in God's eyes. We have been given a new identity and a new reference point from which to operate in the world."

This starting point leads the author to challenge the belief in vogue among North American Christians that we can divide our lives into secular and sacred parts. Instead, he pleads for a renewed sense of Christ's all-inclusive authority and sustaining grace. Against this background Webster discusses a number of major cultural issues and attitudes including those pertaining to technology, the media, the family, the use of resources and wealth, sexuality, mission and liberation. While critical of the social gospel and liberal theology approach, he warns that our criticism on that score should not close our eyes to our social responsibilities.

In keeping with the author's emphasis on the unity of life and the totality of Christ's rule, he pleads for a renewed sense of mission. He uses the term "global Christian" to denote the fact that Christianity is for all cultures and also that the Word of God addresses every aspect of culture, not just worship and prayer. He understands culture to be the expression of man's deepest beliefs, which in our time have become radically secularized and require a new reformation inspired by the Word and Spirit of God.

This thrust will be welcomed by readers of **Calvinist Contact.** It should encourage them to explore ways in which the Calvinist commitment to cultural renewal can be combined with the evangelical emphasis on personal piety — to their mutual enrichment.

Geriontology

Aging in a receptive environment

Ministering to the Aging: Every Christian's Call, Bartholomeo J. Laurello, Paulist Press/Trinity; pb., 88 pp., $2.45. Reviewed by the Rev. J.M.V. Koole, Trenton, ON

"We are beginning to understand that ministry flows from our baptism and that each of us (not just the ordained priesthood) is called to be a minister because of that baptism." That is the thesis of this Roman Catholic pamphlet with respect to the old. Martin Luther would love it! He would also be interested to hear that "last rites" is now a "sacrament of the sick" and administered in a "healing service," and that the aged may pray "the Jesus prayer" (the Mary prayer is not mentioned), mindful "that the Spirit dwells within us as guide, helper, and healer."

Rev. Mr. Laurello has written a very forceful, evangelical, and practical guide for all of us in our dealing with older friends and parents or in our own process of aging. The book is full of "how to" and "how not to" lists and of ideas, films and books to assist us. Some material is of interest only to Roman Catholics but much is of ecumenical value. At the outset Laurello states that, "In the final analysis, old age is neither inherently miserable nor inherently sublime," but he makes it sound as though old age could be fun. All it takes are enough young folks to get his book and take his advice to visit the aged and to listen to them and understand them, to touch their hands and to pray with them.

All reviewers who have received copies of the Eerdman's *New Century Bible Commentary* for review are requested to submit their reviews as soon as possible if they have not yet done so. We would like to print them all at the same time.

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